THE OCTOECHOS

THE HYMNS OF THE CYCLE OF THE EIGHT TONES FOR SUNDAYS AND WEEKDAYS

INCLUDING THE ELEVEN RESURRECTION GOSPELS
AND THEIR STICHERA AND EXAPOSTILARIA
AND THE DAILY EXAPOSTILARIA

VOLUME IV

TONES VII & VIII

TRANSLATED FROM THE CHURCH SLAVONIC
BY

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OCTOECHOS — SUNDAY — TONE VII

SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone VII—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Come, let us rejoice in the Lord Who hath broken the might of death and enlightened the human race; and let us cry out with the incorporeal ones: O our Creator and Savior, glory be to Thee!

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

For our sake, O Savior, Thou didst endure the Cross and burial. And as God Thou didst slay death by death. Wherefore, we bow down before Thy rising on the third day. O Lord, glory be to Thee!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Beholding the resurrection of the Creator, the apostles marvelled, chanting angelic praise. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory be to Thee!

Glory..., Now & ever...: Dogmatic theotokion—

Awesome and ineffable is the mystery wrought in thee, O undefiled one; for through the Holy Spirit thou gavest birth, in manner transcending cause and recounting, unto the incarnate Word, the Cause of all, Who received flesh of thee, His own nature remaining immutable. For when both came together self-subsistently into one Person, a Being dual in nature resulted: fully God and fully man, perfect in both, showing forth characteristic energies. For though He suffered on the Cross in the flesh, as God He remained dispassionate; and while He died as a man, He returned to life on the third day, as God, having cast down the might of death and delivered mankind from corruption. Him do thou entreat as the Deliverer and Savior of our race, O Mother of God, that He send down upon us the great mercy of His compassions.

Then, "O gladsome Light...". The prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha, in Tone VIII—

Thou didst rise from the tomb, O Savior of the world, and with Thy flesh didst raise men up. Glory be to Thee, O Lord!

And these other stichera, of the Theotokos, in the same tone: Spec. Mel.: "Disdaining transitory things..."—

Stichos: I shall commemorate thy name in every generation and generation.

O Virgin, thou wast the dawning of the noetic Sun Who came to the western lands of our nature; and as thou dost have boldness, O most lauded Theotokos, entreat Him, that He free our souls from our boundless transgressions.

Stichos: Hearken, O daughter, and see, and incline thine ear.

O Virgin, thou didst manifestly put forth the Rod from the root of Jesse, Who destroyed the delights of deception at the root. And as thou hast boldness, pray unceasingly, O most lauded one, that He uproot the passions of my heart, plant fear of Him therein, and save me.

Stichos: The rich among the people shall entreat thy countenance.

O portal of God, deliver me from the gates of hades, and show me the way of repentance whereby I may find the gate which leadeth to life. O guide of the lost, preserve the generation of faithful men, and save our souls!

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

Of thee, O most holy Virgin Theotokos, was Christ our God ineffably born, Who is truly the preëternal God and the new man. As the one, He is eternal, and He became the other for our sake, preserving within Himself the character of each nature, shining forth with miracles by the one, and confirming them by His sufferings by the other. Wherefore, being One and the Same, He dieth as a man and riseth as God. Him do thou entreat, O pure one who knewest not wedlock, that our souls be saved!

OCTOECHOS — TONE VII

Then, "Now lettest Thou Thy servant depart...", Trisagion, through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

SATURDAY EVENING — GREAT VESPERS

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The resurrectional stichera, in Tone VII—

Stichos: Bring my soul out of prison, that I may confess Thy name.

Come, let us rejoice in the Lord Who hath broken the might of death and enlightened the human race; and let us cry out with the incorporeal ones: O our Creator and Savior, glory be to Thee!

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

For our sake, O Savior, Thou didst endure the Cross and burial. And as God Thou didst slay death by death. Wherefore, we bow down before Thy rising on the third day. O Lord, glory be to Thee!

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Beholding Thy resurrection, the apostles marvelled, chanting angelic praise. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory be to Thee!

Stichos: Let Thine ears be attentive to the voice of my supplication.

Thou wast seized by iniquitous men, O Christ, yet Thou art my God, and I am not confounded. Thou wast beaten on the shoulders, yet I shun Thee not. Thou wast nailed to the Cross, and I do not conceal it. I boast in Thine arising; for Thy death is my life. O almighty Lord Who lovest mankind, glory be to Thee!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Fulfilling the prophecy of David, Christ revealed His majesty to the disciples in Sion, showing Himself to be ever-laudable and glorious, with the Father and the Spirit, and to be the One Who, as the Word, was incorporeal in the beginning, was later incarnate for our sake, was slain as a man, and arose with power as He Who loveth mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst descend into hades as Thou didst will, O Christ; Thou didst overthrow death as God and Master; and Thou didst rise on the third day, raising up Adam with Thyself from the bonds of hades and corruption; and he cried out, saying: Glory to Thy resurrection, O Thou Who alone lovest mankind!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thou wast laid in the tomb as one asleep, O Lord, and didst rise on the third day as one powerful in might, raising up Adam with Thyself from the corruption of death, in that Thou art almighty.

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Thou art the joy of the angels; thou art the glory of men; thou art the hope of the faithful, O most lauded Mistress, our intercessor; and to thee do we flee in every need, that by thine entreaties, O Bride of God, all of us who hymn thee may be delivered from the enemy's darts of soul-destroying pestilence and from all sorrows.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

Thou art my hope, O Theotokos; thou art mine intercessor, rampart and refuge, O all-hymned Mistress, who without knowing man gavest birth in the flesh to God, the Savior of the world. By thine entreaties deliver us from the temptations, misfortunes and evil circumstances which beset us, O thou who alone art the refuge of Christians.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Quell the assaults of my flesh; quench the flame of my passions, O Theotokos; drive from me the wicked heat of my desire, and make my nature again immune to every demonic attack, O Virgin, that in stillness of heart and dispassion of soul I may hymn thee, the most lauded one.

Glory..., from the Menaion.

Now & ever...: The dogmatic theotokion—

Thou hast been known to have become a Mother in supernatural manner, O Theotokos, and hast remained a Virgin in manner past recounting and understanding; and no tongue can describe the wonder of thy birthgiving. For as thy conceiving is all-glorious, so is the manner of thy birthgiving beyond comprehension; for where God so willeth, the order of nature is over-ruled. Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: Pray thou that our souls be saved!

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He hath established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the apostícha stichera, in Tone VII—

Thou didst rise from the tomb, O Savior of the world, and with Thy flesh didst raise men up. Glory be to Thee, O Lord!

Stichos: The Lord is King, He is clothed with majesty.

Come, let us worship Him Who hath risen from the dead and enlightened all; for He hath freed us from the tyranny of hades, and by His resurrection on the third day hath granted us life and great mercy.

Stichos: For He hath established the world which shall not be shaken.

Thou didst descend into hades and make death captive, O Christ; and rising on the third day, Thou didst raise up with Thyself those who glorified Thine almighty arising, O Lord Who lovest mankind.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Awesome wast Thou, lying in the tomb as one asleep, O Lord; and rising on the third day as One mighty, Thou didst raise up Adam, who cried: Glory to Thy resurrection, O Thou Who alone lovest mankind!

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

Having recourse unto thy protection, O Mistress, all of us born of earth cry aloud to thee: O Theotokos, our hope, deliver us from our countless transgressions, and save thou our souls.

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

OCTOECHOS — TONE VII

Resurrectional troparion, in Tone VII—

By Thy Cross Thou didst destroy death; Thou didst open paradise to the thief; Thou didst transform the lamentation of the myrrh-bearing women [into joy], and didst command the apostles to proclaim that Thou, O Christ God, hast arisen, granting great mercy to the world.

Theotokion:

As thou art the treasury of our resurrection, O all-hymned one, lead up from the pit and abyss of transgression those who trust in thee, for thou who gavest birth to our Salvation hast saved those who are subject to sin. O thou who before giving birth wast Virgin, and during thy birthgiving wast virgin, thou remainest a Virgin even after giving birth.

And the rest of the service followeth in order.

SATURDAY NIGHT — COMPLINE

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication to the All-holy Theotokos, in Tone VIII

ODE I

Irmos: Unto Him Who crushed battles with His arm and drowned the mounted captains let us sing, as to our God and Deliverer, for He hath been glorified.

In song we offer unto thee as an adornment gifts of thanksgiving and the divine hymn, "Rejoice now, O pure one!", for thou hast given us joy instead of grief.

We shall not remain silent concerning the grace of thy mercy and the might of thy protection, O all-pure Virgin, for thou hast saved us from grievous misfortunes.

Glory...: Delivered from divers trials and tribulations by thy maternal supplications, O all-pure one, together we all fervently chant to thee hymns of thanksgiving.

Now & ever...: Arrayed in the golden robes of the virtues and the grace of the Spirit, O all-pure one, adorned as the Bride of the Father, thou wast truly shown to be the Mother of God.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Let us earnestly offer cries of thanksgiving, honoring as our intercessor her who is the magnitude of divine joy and our gladness from the beginning.

Delivered by thee from misfortunes, and having received joy because of thee, O Mother who knewest not wedlock, we all glorify thee as a good bestower of gifts and a right laudable helper.

Glory...: Receiving release from transgressions and temptations by thy divine supplication, O Mother of Christ God, with cries of thanksgiving we faithfully hymn thee as the source of good things.

Now & ever...: The Mother of Christ God is the well-spring of joy which ever poureth forth streams of immortality; and she herself saveth all, for she is for us the bestowal of life everlasting.

ODE IV

Irmos: By Thy dispensation the virtue of Thine ineffable wisdom hath covered the heavens, O Christ God Who lovest mankind.

In gladness we offer thee the fitting hymnody of joy, O pure Virgin, having been delivered from misfortunes by thy supplications.

With the hands of our souls we thankfully raise hymnody unto thee, O pure Virgin, playing divine songs, having been delivered from great grief.

Glory...: The sinful passions have raised up many tribulations against us; but do thou deliver us by thy divine protection, O pure one.

Now & ever...: Truly blessed are those who honor thee, O all-pure Theotokos, for through thee have we been delivered from sin and grief.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

O Virgin, thou gavest birth to Christ, the Destroyer of sin, by Whom the world hath been saved from perils and pain; wherefore, we who have been delivered from grief cry aloud unto thee: Rejoice!

Beset by divers perils, by grief and sorrow and adverse circumstances, O pure Mistress, we who were bereft of gladness have found thee to be our hope.

Glory...: As the preservation of salvation for us, thy servants, O pure one, thou dispellest dangers and keepest us unharmed; wherefore, we who have shared in thy manifold good things give thanks to thee with hymns.

Now & ever...: Delivered by thee from many sins, from sickness and pain, and from grievous illness, O all-pure Mistress, we give thanks unto thee; for thou art the sure hope of thy faithful servants.

ODE VI

Irmos: Having fallen into the abyss of sin, O Good One, like Jonah from the midst of the sea monster I cry unto Thee: Lead up my life from corruption, and save me, O Thou Who lovest mankind.

Even the tongues of the angels are unable to sing thy praises fittingly, O pure one; but, acting now as servants, we offer thee the salutation of Gabriel.

Having fallen into the abyss of grief and evil circumstances because of our sins, we are delivered by thee from want and danger, O pure Virgin Theotokos.

Glory...: O pure one, the whole world is under debt to thank, praise and glorify thy grace with piety; for through thee have we been delivered from misfortunes and griefs.

Now & ever...: Day and night, openly and secretly, we who glorify thee with faith do flee beneath thy protection, O all-pure Virgin.

Then, Lord, have mercy! *Thrice.*

Glory..., Now & ever...: Sessional hymn, in Tone VII—

O Lord, we are Thy people and the sheep of Thy pasture. Like a shepherd return us who have strayed, and gather us together who have been scattered by corruption. Have mercy upon Thy flock and take pity upon Thy people, through the supplications of the Theotokos, O Thou Who alone art sinless.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

We offer thee the joy of thanksgiving, O Mother of God, for, truly delivered by thee from every evil power, we cry out to thee together: Blessed art thou!

We have come to dwell in the gloom of evening, in the tears of lamentation, in the expectation of evils; yet, deified by thy godly protection, O Virgin, we have found the joy of the morning: for thou hast saved us.

Glory...: Having acquired thy protection before God as a divine refuge amid perils, persecutions and sins, O all-pure one, we all flee to thee, and through thee obtain release.

Now & ever...: With mouth and spirit we proclaim the grace of thy supplication, O pure and glorious one; for because of thee we are all delivered from danger and tempest, from grievous sorrows and the sin of the passions.

ODE VIII

Irmos: O ye priests and servants, and ye souls of the righteous, hymn and bless the Creator of the world, Who is awesome to the cherubim and wondrous to the seraphim, and exalt Him supremely forever.

OCTOECHOS — TONE VII

As one delivered by thy supplications from the tempest of sin, from passions and perils, O good Theotokos, with a voice of thanksgiving we cry aloud unto thee: "Rejoice!"; for through thee have we passed from grief to joy.

O good one, disdain not those who are beset by sickness and danger; but, hearkening unto our poor entreaty, free us from great sorrows, that we may hymn thy supplication with faith, O pure one.

Glory...: O thou who hast caused our transgressions to be wiped away, raise us now up from griefs and perils, from human passions and unseemly temptations; and by thy divine entreaties, O Theotokos, all-gloriously deliver us therefrom.

Now & ever...: Truly Thy compassions ever rain down upon everyone, O Christ, through the grace and entreaties of her who gave Thee birth; for through Thee do we Christians receive Thy mercy, O merciful Savior.

ODE IX

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and alone is blessed among women!

Delivered from divers temptations by thy supplications, O Theotokos, with the Angel Gabriel we now offer unto thee joy and a cry of jubilation, as is meet.

Joy and gladness and divine godly rejoicing have been multiplied upon us, O Virgin who knewest not man; for, lo! we who sorely weep rejoice through thy supplications.

Glory...: With tongue and voice I shall offer unto thee a sacrifice of praise, O Virgin, and shall earnestly utter a hymn of thanksgiving unto thee that, praying to thee, I may be delivered by thee on the day of grief.

Now & ever...: We piously rejoice together in thy divine birthgiving, O all-pure one; for thou hast poured forth joy upon us in the midst of perils and griefs. Wherefore, with thanksgiving we who faithfully praise thee chant hymnody unto thee.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I praise Thee, O Trinity, Thou sole reigning Essence", the composition of Metrophanes, in Tone VII—

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Refrain: O all-holy Trinity, our God, glory be to Thee!

The noetic mouth of my heart and my material lips do Thou open for Thy praise, O only thrice-radiant God of all, that I may chant hymnody of thanksgiving unto Thee, the Bestower of light.

That Thou mightest show forth the abundance of Thy goodness, Thou didst create man, who is the mere image in clay of Thy ruling image, O Creator, Trinity infinite in power.

O unoriginate Mind, Who didst beget the coeternal Word and shine forth the equally-beginningless Spirit: Vouchsafe that we may worship the one God in three Hypostases, alike as to Their essence.

Theotokion: O Word of God, Thou didst appear to Moses in the bush as a purifying fire which in no wise consumed it, prefiguring Thine incarnation from the Virgin, whereby Thou didst refashion men.

SUNDAY MORNING NOCTURNS

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent Word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee.

Hymning Thee, the one, thrice-radiant and all-accomplishing Master, O God infinite in power, we beg deliverance from sins and temptations. Disdain not those who with faith glorify Thy goodness.

God the Word appeared from the Father as doth an offshoot from an unoriginate root, and He is equal in might with the conjoined and divine Spirit; wherefore, O ye faithful, let us glorify the Trinity of Persons, the one Dominion.

O ye faithful, let us all glorify the one reigning Trinity, the Essence in three Hypostases, indivisibly and indistinguishably equal in glory and conjoined; and rendering worship, let us ask forgiveness of offenses.

Theotokion: O Word of God, having immutably taken on the likeness of men, Thou didst manifestly issue forth from the pure Maiden, and didst show unto all the thrice-radiant Godhead of immutable Hypostases one in essence.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VII: Spec. Mel.: "He Who for my sake..."—

Have mercy on Thy servants who have sinned, O Holy Trinity; accept those who repent before Thee, O Compassionate One, and vouchsafe unto them forgiveness.

Glory...: Now & ever...: Theotokion—

Bless thou our souls, which are afflicted by sins, O most pure Theotokos, and from transgressions deliver those who hymn thee, O Bride of God.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

O sustaining and thrice radiant Unity, divine and salvific for all, protect now those who hymn Thee, and save them from tribulation, sufferings and every affliction.

Perplexed by the sayings which signify Thine unapproachable and thrice-radiant Divinity, we hymn Thee, O Lord Who lovest mankind, and glorify Thy power.

With the incorporeal choirs in the heavens, we on earth distinguish between Thy Persons, O Unity and Trinity, and with love we glorify Thee as the One Who hath dominion over all.

Theotokion: Without leaving the glory of the Father, of Thine own will Thou didst condescend unto our lowliness, becoming incarnate, O Transcendent One; and Thou didst raise it up to divine glory, in that Thou art full of loving-kindness.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

O Trinity of Persons, light-creating Essence, Unity in counsel, glory and worship: Establish us in Thy love. *Twice*

Glorifying the Mind, the Word and the Spirit, the divine, three-Sunned Essence, we beg deliverance from temptations and all tribulations.

Theotokion: Taking form in human nature through the holy Virgin, O Word of God, Thou didst teach men to hymn the Trinity in Unity, sharing the same form and equally enthroned.

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

We glorify the Dominion one in glory, the sole reigning Godhead in three Hypostases which are immutably joined One with Another, distinguished only as to the origin of Each. *Twice*

The noetic ranks of the beauties of the angels praise Thee, O three-Sunned Godhead; and with mouths of clay we also faithfully hymn and glorify Thee as the one Creator of all.

Theotokion: At the strange words [of the archangel] the Word Who was begotten before the ages as another Sun, of the Father Who is the Sun, shone forth from the Virgin in latter times, and preached the incomprehensible God Who is One in three Persons.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VII: Spec. Mel.: "Brighter than fire..."

O consubstantial Trinity, Unity of all in three Hypostases, have mercy upon those Thou hast created, O Immortal One, burning up the evils of transgressors and enlightening the hearts of those who sing to Thy loving-kindness: O our God, glory be to Thee!

Glory..., Now & ever...: Theotokion:—

More brilliant than light, fire is the mercy of thy grace, O Mistress, burning up the sins of men and bedewing the thoughts of those who praise thy mighty works, O all-immaculate Theotokos.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

O thrice-radiant God, unapproachable and transcendent Unity, ever shining with the splendors of rays of light, save those who piously believe on Thee and worship Thee, O Master.

Following the sayings of the divine prophets, Thee only, the one God of all in three Persons, do we glorify, crying out thus: Blessed art Thou, O Lord God of our fathers!

With lips of dust, O Holy Trinity, do we hymn Thee with songs together with the immaterial ranks, crying out to the Unity of Essence: Blessed art Thou, O Lord God of our fathers!

Theotokion: That He Who fashioned Adam might fashion him anew, He manifestly became incarnate of thee, O most pure one, deifying men, who cry out thus: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto Moses, who was slow of speech and spake with difficulty; and zeal of God showed forth as, unvanquished in the fire, the three children, chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Vouchsafe that those who hymn Thee may be enlightened with the illuminating rays of the thrice-radiant Sun, and may now behold Thy beauty, O Trinity and Unity. And grant this ever, as far as is possible, unto all who with fitting faith hymn Thy greatness for all ages.

Thou dost hold all things, O unoriginate Dominion in Trinity and Unity, and dost direct heaven and the earth. Wherefore, keep me ever drawn by Thy love, that I may chant unto Thee: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Make me a temple of Thy thrice-radiant effulgence, O Benefactor Who lovest mankind, and show me to be immune to communion and fellowship with the invisible foe and the carnal passions, O my God, sole Ruler and Lord of glory, that I may hymn Thee for all ages.

Theotokion: The divine Light Who shone forth from thy womb, O all-pure Mother of God, hath illumined the whole world with the light of the threefold Sun, and shown the earth to be another heaven, which singeth: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

ODE IX

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

We who are clay are unable worthily to hymn with exalted speech Thee Whom the seraphim unceasingly hymn in the highest; yet do we dare to magnify Thee as the Master of all Who art full of love for mankind.

Deliver those who hymn Thee from illness of body and the passions of the soul, O Trinity one and indivisible; and vouchsafe that we may be preserved unharmed by all the trials of life.

O dominion equal in power, divine, thrice-radiant and omnipotent, immutable Beauty of essential goodness: Grant remission of transgressions unto Thy servants, and deliver us from temptations and sufferings.

SUNDAY MORNING NOCTURNS

Theotokion: Receiving mind and soul and fleshly substance from thine all-pure womb, O Theotokos, God the Word truly became man; and He manifestly showed man to share in the divine nature.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone VII, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, p. 108). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone VII—

Life lay in the tomb, and the seal lay upon the stone. The soldiers guarded Christ as they would a sleeping king, and the angels glorified Him as immortal God. And the women cried aloud: The Lord hath risen, granting great mercy to the world!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Christ God, Who by Thy burial madest death captive, and Who by Thine arising raised up man who had become corrupt: Glory to Thee, in that Thou lovest mankind!

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, unceasingly entreat Christ our God, Who for our sake was crucified, rose again, and cast down the dominion of death, that He save our souls.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone VII—

While the tomb was sealed, Thou didst shine forth life from the grave, O Christ God; and while the doors were shut, Thou, the Resurrection of all, didst stand before the disciples, through them renewing an upright spirit for us, according to Thy great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The women ran to Thy tomb, bearing myrrh and tears; and while the soldiers were keeping watch over Thee, the King of all, they said to themselves: "Who will roll away the stone for us?" But the Angel of great Counsel had arisen, trampling down death. O Lord almighty, glory be to Thee!

Glory..., Now & ever...: Theotokion—

Rejoice, O Virgin Theotokos full of grace, haven and intercession for the human race, for of thee did the Deliverer of the world become incarnate, for thou alone art both Mother and Virgin, ever-blessed and all-glorious. Entreat Christ God, that He grant peace to all the world.

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little Litany, and this hypacoï, in Tone VII—

O Christ God, Who assumed our form and endured the Cross in the flesh, save me by Thy resurrection, in that Thou lovest mankind.

Songs of Ascent, in Tone VII, the verses being repeated—

Antiphon I

O Savior Who turned the captivity of Sion away from falsehood, grant life unto me, rescuing me from enslaving passions.

He who with tears soweth the afflictions of fasting in the south shall reap sheaves of joy and everlasting life.

Glory...: Through the Holy Spirit cometh the well-spring of divine treasures: from Him are wisdom, understanding and fear, and to Him are due praise and glory, honor and dominion.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the soul, in vain do we labor; for without Him is no work or word made perfect.

Moved by the Spirit, the saints, made true children through adoption by the Son, have transmitted the teachings of the Father.

Glory...: Through the Holy Spirit doth everything come into being; for, from before the beginning of time, He hath been the God of all, the Lord of all, the unapproachable Light, and the Life of all.

Now & ever...: The foregoing is repeated.

Antiphon III

Having found the paths of life, they who fear the Lord are blessed, now and forever, with incorruptible glory.

Seeing thine offspring like the trunks of trees round about thy table, rejoice and be glad, leading them to Christ, the Chief Shepherd.

Glory...: From the Holy Spirit come an abyss of gifts, a wealth of glory and great depths of judgment; for, equal in glory with the Father and the Son, He is worshipped with Them.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone VII—

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Stichos: I will confess Thee, O Lord, with my whole heart.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal, and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

SUNDAY MATINS

Ode I

Canon of the Resurrection, in Tone VII

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Stichos: Glory to Thy holy resurrection, O Lord!

By the Tree was the tyranny of death overthrown, when Thou wast condemned to an unjust death, O Lord; thus, utterly unable to vanquish Thee, the prince of darkness was rightly banished.

Hades drew nigh to Thee, but his fangs were unable to rend Thy body, and his jaws were broken; wherefore, having destroyed the pangs of death, O Savior, Thou didst arise on the third day.

Theotokion: The pangs of our first mother Eve have been eased, for, eluding pain, thou gavest birth without knowing man. Wherefore, clearly knowing thee to be the Theotokos, O all-pure one, we all glorify thee.

Canon of the Cross & the Resurrection

Irmos: He Who crusheth battles...

On the Cross the Savior poured forth two life-bearing streams for us from His pierced side. Let us chant unto Him, for He hath been glorified.

Having dwelt in the tomb and arisen on the third day, Christ, the Expectation of the nations, granted incorruption unto mortals. Let us chant unto Him, for He hath been glorified.

Theotokion: Thou alone wast shown to be a virgin even after giving birth; for thou gavest birth unto the Creator for the world. Wherefore, we all cry out to thee: Rejoice!

Canon of the Theotokos

Irmos: By Thy hand was the nature of water... (see above, first canon).

O Virgin who gavest birth to the Abyss of loving-kindness, illumine my soul with thy luminous effulgence, that I may hymn the abyss of thy wonders as is meet.

Seeing us wounded by the dart of sin, the Word took pity on us, as our Benefactor; wherefore, the All-divine One ineffably united Himself to flesh He had received from thee, O most pure one.

The corrupt and mortal nature of man was seized by death, O Mistress; but when thou didst conceive Life, thou didst lift it up from corruption unto life.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

Ode III

Canon of the Resurrection

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Having ascended the Tree, O compassionate Savior, of Thine own will Thou didst experience pain for our sake and didst endure the wounding which won reconciliation and salvation for the faithful. And thereby have we all been reconciled with Thy Father, O Merciful One.

Having cleansed of sores me who was wounded by the sting of the serpent, O Christ, Thou didst show forth light unto me who from of old have lain in darkness and corruption; for having descended into hades through the Cross, Thou didst raise me up with Thyself.

Theotokion: Through the entreaties of Thy Mother who knew not man, O Savior, grant peace to the world, and vouchsafe Thine ineffable glory unto those who glorify Thee.

Canon of the Cross & Resurrection

Irmos: O Thou Who lovest mankind, Who established the heavens...

O Thou Who alone lovest mankind, Who endured sufferings upon the Cross and, as God and Benefactor, opened paradise to the thief, make my mind firm in Thy will.

O Thou Who alone lovest mankind, Who arose from the grave on the third day and, as the Bestower of life and God, shone forth life upon the world, establish my mind in Thy will.

Theotokion: O Mary, Virgin and Mother, as thou didst conceive God without seed and hast delivered Eve from the curse, entreat God Who became incarnate of thee, that He save thy flock.

Canon of the Theotokos

Irmos: O Lord and Savior, Who in the beginning...

The serpent who slithered forth from Eden, beguiling me with a desire to become a god, hath cast me down to the ground; but He Who is merciful and compassionate by nature, having made His abode within thy womb and become like unto me, O Virgin Mother, hath taken pity and deified me.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all; for for the whole world thou gavest birth unto the Joy and Gladness which truly dispelleth the grief of sin, O Bride of God.

O Virgin Theotokos, thou didst truly give birth for us to eternal Life and Peace, causing men's ancient battle against God the Father to cease, through thy faith and confession of grace.

ODE IV

Canon of the Resurrection

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Giving His shoulders over to stripes, the innocent Master, Who was incarnate of the Virgin, was beaten by a most sinful servant, loosing mine offenses.

Standing before the tribunal of iniquitous judges, the Judge is examined as one indicted; and He Who judgeth the earth with righteousness and as God formed man is smitten by a hand of clay,

Theotokion: In that thou art truly the Mother of God, entreat thy Creator and Son, O most immaculate one, that He guide me to the saving haven of His glorious will.

Canon of the Cross & the Resurrection

Irmos: In latter times, the prophet...

O Lord Who knowest not sin, yet because of it didst become that which Thou wast not: Thou takest form, receiving that which is alien to Thee, that Thou mightest save the world and slay the deceiving tyrant.

Thou wast uplifted upon the Cross and didst release our forefather Adam from his sin, for which cause I have heard of Thy power; for Thou didst come to save all Thine anointed ones.

Theotokion: When Thou didst die, O Thou Who wast born of the Virgin, Thou didst give life unto Adam who erred in mind; and death was terrified of Thy might, for Thou didst come to save all who had fallen under corruption.

Canon of the Theotokos

Irmos: O Christ God Who, without leaving...

O most hymned one, who even before creation appeared to God as wholly elect and beauteous in the splendor of thy radiance, enlighten those who hymn thee.

For man, O pure one, thou gavest birth unto God, Who became incarnate of thy pure blood, and delivereth from many offenses those who with love glorify and honor thee, O Mother and Virgin.

Reason-endowed nature, having now learned the ineffable mystery of thy birthgiving, O most hymned and all-blessed one, offereth priestly ministry unto Him Who shone forth from thee.

ODE V

Canon of the Resurrection

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

For Thy servants art Thou betrayed, and Thou endurest blows to Thy cheeks, which win freedom for those who chant: I rise early unto Thee and hymn Thy divinity!

By Thy divine power, O Christ, Thou didst cast down the mighty one with Thy weak human flesh, and by Thy resurrection thou hast shown me to be a victor over death, O Savior.

Theotokion: O pure Mother, Thou gavest birth unto God, Who as God became incarnate of thee, O most hymned one; and though thou hadst no concourse with the male gender, yet dost thou give birth through the Holy Spirit.

Canon of the Cross & Resurrection

Irmos: Rising at dawn unto Thee out of the night...

When Thou wast numbered with the outlaws, Thou didst ascend Golgotha. And the lights of heaven hid themselves, the earth quaked, and the veil of the temple was rent in twain, making manifest the apostasy of the Jews.

With hymns we glorify Thee, Who destroyed all the power of the tyrant with the might of Thine unapproachable divinity, and raised up the dead by Thy resurrection.

Theotokion: O most hymned Theotokos, Mother of our God and King, by thine entreaties send down cleansing of transgressions upon those who with faith and love ever praise thee in hymns.

Canon of the Theotokos

Irmos: Night is bereft of light...

Beholding the ladder set firmly in the highest, Jacob understood it to be an image of thee, O thou who knewest not wedlock; for through thee hath God come into fellowship with men, O most pure Mistress.

Having now found everlasting deliverance through thee, O Virgin, we earnestly cry out to thee, "Rejoice!", O Bride of God; and uplifted to joy by thy light, O most hymned one, we hymn thee in songs.

The Bridegroom found thee alone like a lily among thorns, shining with the radiance of purity and the light of virginity, O Virgin, and He took thee to be His Bride, O most immaculate one.

ODE VI

Canon of the Résurrection

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The souls of the righteous imprisoned in hades and left there, remembered Thee and besought salvation of Thee, which through the Cross Thou didst grant to the nether regions, O Christ, having come there full of loving-kindness.

The choir of the apostles despaired of ever seeing again Thine animate temple not made by man, which was destroyed by Thy sufferings; yet, beyond hope, they worshipped Thee and everywhere proclaimed Thee risen.

Theotokion: Who among men can explain the manner of thine ineffable birthgiving which took place for our sake, O Virgin Bride of God? For God the Word, Who is uncircumscribable, uniting Himself to thee, became flesh through thee.

Canon of the Cross & Resurrection

Irmos: Jonah cried out...

Lifted up upon the Cross of Thine own will, O Savior, Thou didst make captive the dominion of the enemy, nailing the record of our sins to it, O Good One.

Rising from the dead with power, O Savior, Thou didst raise up the human race with Thee, granting us life and incorruption, in that Thou lovest mankind.

Theotokion: O Theotokos, never cease to entreat our God, to Whom thou didst ineffably give birth, that those who hymn thee may be delivered from misfortunes, O pure Ever-virgin.

Canon of the Theotokos

Irmos: Sailing amid the tumult...

The images of the law and the foretellings of the prophets clearly proclaimed beforehand thee, O pure one, who wouldst give birth to the Benefactor of all creation, Who continually and in manifold ways hath benefited those who hymn thee with faith.

The first-created Adam, who of old was banished from the divine delight of Eden through the treachery of the slayer of man, didst thou restore when thou gavest birth unto Him Who hath delivered us from his transgression, O thou who knewest not wedlock.

He Who by His divine will and creative power brought all things into being out of nothingness, issued forth from thy womb, O pure one, and with divine lightning flashes He hath illumined those who are in the darkness of death.

Kontakion, in Tone VII —

No longer is the might of death able to hold men, for Christ descended, crushing and breaking its power. Hades is bound, and the prophets rejoice together, saying: "The Savior appeared to those with faith, [exclaiming]: 'Come forth, ye faithful, unto the resurrection!'"

Ikos: Below, the uttermost depths, hades and death trembled today before One of the Trinity; the earth quaked, and the gatekeepers of hades, beholding Thee, were horrified. And all creation, rejoicing with the prophets, singeth a hymn of victory to Thee, our Deliverer and God, Who hast now destroyed the power of

death. Let us exult and cry out unto Adam and his descendents, in that the tree of the Cross hath restored him to paradise: Come forth, ye faithful, unto the resurrection!

ODE VII

Canon of the Resurrection

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious is the God of our fathers!

Through a tree death came to Adam, who of his own will committed disobedience; but through the obedience of Christ is he restored. For my sake is the all-glorious Son of God crucified.

All creation hath hymned Thee, O Christ, Who rose from the tomb; for Thou didst cause life to blossom forth for those in hades, and resurrection for the dead, and light for those in darkness, O All-glorious One.

Theotokion: Rejoice, daughter of corrupt Adam! Rejoice, only Bride of God! Rejoice, O thou who gavest birth to God, and through whom corruption was driven off! Him do thou beseech, O pure one, that we all be saved.

Canon of the Cross & Resurrection

Irmos: Cast into the fiery furnace...

Blessed art Thou, O Lord God of our fathers, who didst break the sting of sin on the tree of the Cross, and with the spear which pierced Thy side didst tear asunder the record of Adam's crime!

Blessed art Thou, O Lord God of our fathers, Who wast pierced in the side and with the sprinkling of Thy divine blood didst cleanse the earth, which had been defiled by the blood of idolatrous sacrifices!

Theotokion: O Theotokos, upon the world thou didst shine forth Christ, the Light Who existeth from before the sun, and Who delivereth from darkness and with divine knowledge enlighteneth all who cry out: Blessed art Thou, O Lord God of our fathers!

Canon of the Theotokos

Irmos: Of old, the children... (See above, first canon)

Thy Lord and Creator, O Virgin, loved thee, who art possessed of raiment embroidered with gold, wrought of many colors. Supremely exalted and all-glorious is the God of our fathers!

Receiving the burning coal of old, Isaiah was purified, O Maiden; and in signs he beheld thy giving birth to the supremely exalted and all-glorious God of our fathers.

Of old, the divine prophets, beholding images and signs of thy divine birthgiving, joyously cried out, chanting: Supremely exalted and all-glorious is the God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: The bush on Sinai, which partook of fire without being consumed, revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Slaughtered for the world, the all-pure Lamb brought an end to the sacrifices offered in accordance with the law, in that He is God, purifying it of transgressions, that it may ever cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Our flesh, which was assumed by the Creator, was not incorrupt before His suffering; but after His suffering and resurrection it was rendered untouchable by corruption, and restoreth mortals, who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: Thy pure and most unblemished state hath purified the vile and abominable state of the whole world, O Virgin; and thou becamest the cause of our reconciliation with God. Wherefore, O all-pure Virgin, all of us, His works, bless and exalt thee supremely for all ages.

Canon of the Cross & Resurrection

Irmos: The only unoriginate King of glory...

Him Who of His own will endured sufferings, Who was nailed to the Cross at His own desire, and destroyed the power of hades, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Him Who abolished the dominion of death, Who arose from the tomb in glory, and saved the human race, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: The only Compassionate One, the preëternal Word, Who was born of the

Virgin in the latter days, and annulled the ancient curse, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Canon of the Theotokos

Irmos: The bush on Sinai... (See above, first canon)

With the light of thy birthgiving thou didst strangely enlighten the whole world, O Theotokos; for in thine arms thou dost bear Him Who is truly God, Who enlighteneth the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

O pure one, we piously hymn thy womb, which ineffably contained the incarnate God, Who hath given the enlightenment of the knowledge of God unto all the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

With the splendors of thy light thou hast rendered those who hymn thee luminous, O pure Theotokos, bearer of the Light; for thou wast shown to be the habitation of the Light, illumining with light those who cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

O all ye of alien mind, who assume that the Divinity suffered, stop your mouths; for we magnify the Lord of glory crucified in the flesh, but not crucified in His divine essence, for He is One in two natures.

O ye who believe not in the resurrection of the body, come ye to the tomb of Christ and learn; for the flesh of the Bestower of life was dead and rose again, to assure us of the final resurrection, wherein we hope.

Triadicon: Worshipping a Trinity of Hypostases, not of Godheads, a Oneness of divinity, not of Persons, we cut off those who divide It; moreover, we confound those who dare to confuse that which we magnify.

Canon of the Cross & Resurrection

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin....

Christ, the Light from Light, the Effulgence of the Father's glory which shone forth timelessly, shone forth upon human life like Light in the darkness, and drove away the tormenting gloom. O ye faithful, let us magnify Him without ceasing.

Beholding in Christ sufferings of the flesh and the might of divinity, let those who reason that He is a single, commingled Being be put to shame; for as man He dieth, but as the Creator of all He riseth again.

"Myrrh is suitable for the dead, while hymnody is fitting for one who is alive. Tears are proper for the dying, but offer hymns O ye women, to the Life of all!", the herald of the resurrection cried out, announcing the glad tidings of Christ's arising.

Theotokion: "I know none other God than Thee," the Church crieth out to Thee. "O Word Who hast chosen me from among the unbelieving nations as Thy bride, grant salvation unto the faithful, through the supplications of her who gave Thee birth, in that Thou art compassionate.

Canon of the Theotokos

Irmos: O Mother of God and Virgin,... (See above canon)

Thou hast been the Mediatress of everlasting joy and gladness for us, O Ever-virgin Maiden, having given birth to the Deliverer Who delivereth those who worship Him as God in truth and by the divine Spirit.

David, thine ancestor, O all-pure one, hymning thee, calleth thee the ark of divine holiness, which supernaturally contained God Who sitteth in the bosom of the Father. O ye faithful, let us magnify Him without ceasing.

Thou art truly more exalted than all creation, O Maiden, for thou didst give birth bodily to the Creator of all for us; wherefore, as the Mother of the one Master, with authority thou dost carry the victory against all enemies.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone VII—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Christ hath risen from the dead, bursting the bonds of death! O earth, proclaim great joy! Ye heavens, sing the glory of God!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless.

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Let us not cease worshipping the resurrection of Christ; for the holy Lord Jesus, revealing His resurrection, hath saved us from our iniquities.

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

What shall we render unto the Lord for all that He hath rendered unto us? God the Word, for the sake of us and our corrupted nature, took flesh, and dwelt among us men. To the thankless He came as Benefactor; to the captive as Liberator; to those sitting in darkness as the Sun of righteousness. On the Cross, He was dispassionate; in hades, He was light; in death He was life and resurrection for the fallen. Let us cry aloud to Him: O our God, glory be to Thee!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

Thou didst break down the gates of hades, O Lord; with Thy mighty power Thou didst abolish the dominion of death; and by Thy glorious resurrection Thou didst raise up with Thyself the dead who slept in darkness from ages past, as King of all and almighty God.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Come, let us rejoice in the Lord and be glad in His resurrection; for with Himself He hath raised the dead up from the indissoluble bonds of hades, and as God He hath granted the world life everlasting and great mercy.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

The radiant angel sat upon the stone of the Life-receiving tomb and announced to the myrrh-bearing women, saying: "The Lord is risen, as He told you before! Proclaim ye to His disciples that He goeth before you into Galilee, and granteth the world life everlasting and great mercy!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Why did ye cause the Cornerstone to be rejected, O most iniquitous Jews? Behold, He is the One Whom God set in Sion, Who poured water forth from the stone in the wilderness, and poureth forth immortality upon us from His own side. He is the Stone which was quarried from the mountain of the Virgin without desire of man, the Son of man Who goeth on the clouds of heaven to the Ancient of Days, as Daniel said, and His kingdom is eternal.

Glory...: The matins Gospel sticheron..

Now & ever...: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and resurrectional troparion—

Today hath salvation come to the world! Let us chant unto Him Who hath risen from the tomb, the Author of our life; for having destroyed death by death, He hath granted us victory and great mercy.

And the dismissal.

On the Beatitudes, these troparia, in Tone VII—

The fruit which slew me was beautiful and good to eat; but Christ is the Tree of life, and eating of Him I do not die, but cry out with the thief: Remember me, O Lord, in Thy kingdom!

O Compassionate One, Who wast lifted up upon the Cross, Thou hast erased the record of Adam's ancient sin, and hast saved the whole human race from deception. Wherefore, we hymn Thee, O Lord and Benefactor.

Thou didst nail our sins to the Cross, O compassionate Christ, and by Thy death Thou didst slay death, O Thou Who didst raise up the dead from among the dead. Wherefore, we worship Thy holy resurrection.

The serpent once poured its venom into the ears of Eve; but on the tree of the Cross Christ poured forth the sweetness of life upon the world. Wherefore, we cry out: Remember us, O Lord, in Thy kingdom!

Thou wast laid in the tomb as one dead, O Christ, Thou Life of all; and Thou didst break down the gates of hades; and having risen again in glory on the third day as One mighty, Thou hast illumined all. Glory to Thine arising!

Having risen from the dead on the third day, the Lord bestowed His peace upon His disciples; and having blessed them, He sent them forth, saying: Lead all into My kingdom!

Glory...: The Father is light; the Son and Word is light; and the Holy Spirit is light. Yet the Three are one Light, for they are one God in three Persons, One in nature and origin, indivisible, unconfused and preëternal.

Now & ever...: For our sake thou gavest birth in the flesh to the Son and Word of the Father, in a way that He Himself knoweth, O Theotokos. Wherefore, O Virgin Mother, we who are deified through thee cry out to thee: Rejoice, O hope of Christians!

Prokimenon, in Tone VII—

The Lord will give strength unto His people; the Lord will bless His people with peace.

Stichos: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Alleluia, in Tone VII—

Stichos: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High.

Stichos: To proclaim in the morning Thy mercy, and Thy truth by night.

On "Lord, I have cried...", 3 stichera of repentance, in Tone VII: Spec. Mel.: "Today Judas keepeth vigil..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Lift up thine eyes, O my soul, and behold the dispensation and lovingkindness of God: how having bowed down the heavens, He descended to the earth, that He might raise thee up from the wretched state of thy passions, and set thee upon the rock of faith. O the wonder of this awesome miracle! Glory to Thine abasement, O Thou Who lovest mankind!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Behold thine all-iniquitous works, O my soul, and marvel that the earth still beareth thee, that it hath not been riven asunder, that the wild beasts do not devour thee, that the ever-shining Sun hath not ceased to shine upon thee. Arise, repent, and cry out to the Lord: I have sinned against Thee, I have sinned! Have mercy on me!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Trusting in thee, O omnipotent Lord, we beseech Thee, that we be delivered from all tribulations, sufferings and turmoil; that we may pass our life in peace; and, having lived in purity, may find Thee, our Master, merciful on the day of judgment.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy incorporeal angels, in Tone VII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Illumined by the rays of the Trinity, O archangels, illumine those who hymn you with faith.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O ye who are secondary luminaries through communion, who are shown to be perfect lights, we pray: Intercede for us before the primal Radiance.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

With the shelter of your wings preserve all the faithful from the spirits of wickedness, dispelling their darkness.

Glory..., Now & ever...: Theotokion—

With the angels let us all cry out to the Theotokos in hymns, for she gave birth to the Savior of the world, and remained a virgin even after giving birth, and by her birthgiving hath delivered the world from beguilement. She who fed the Liberator of our souls hath given us inexhaustible sustenance.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone VII—

I have come, O Compassionate One, like the prodigal son. As one of Thy hirelings do Thou accept me who fall down before Thee, O God, and have mercy on me, O Thou Who lovest mankind.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Like the one who fell among thieves and was wounded, so have I fallen through many sins, and my soul hath been wounded. To whom shall I who am guilty flee? To Thee alone, the Physician of men's souls. O God, pour forth upon me Thy great mercy!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, who preached the consubstantial Trinity!

Glory..., Now & ever...: Theotokion—

O Bride of God, we cry out to thee, Rejoice!, with the angel, calling thee the bridal-chamber, the portal and the fiery throne, the unquarried mountain and the bush unburnt.

SUNDAY NIGHT VESPERS

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON SUNDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn a victory.

Of a truth the ranks of angels rightly honor thee, the Mother of the God of all, O all-pure one. Accept now also this hymn of supplication from my lips of clay.

O all-pure one who gavest birth to true Life, slay thou my carnal wickedness, which liveth yet, and grant unto thy servant deliverance from transgressions and the passions, O pure one.

Glory...: The timeless Word, the Sun Who shone forth unapproachably from the Sun, hath shone forth in time. With His rays, O Virgin, enlighten our souls, and bring us to understanding.

Now & ever...: Ever effective words of praise are due thee, O Theotokos; yet we entreat thee, O pure one: From all the griefs of life save those who have recourse unto thee.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

As a servant right wisely repaying my debts for thy grace, O Mistress, I zealously hymn thee, O all-pure Mother of the Word, the Deliverer of all; wherefore, even now rescue me from the assaults of life.

O all-pure Mistress who gavest birth to the life-creating Word, thou hast manifestly vouchsafed a higher life unto Adam, upon whom death came through disobedience Free me now also from mortal sin.

Glory...: The law of the passions which hath hardened against the flesh, and now vexeth the spirit, doth cause my mind to grow attached to the most grievous of passions, O all-pure one; yet by thy supplications quickly grant unto me the peace of dispassion.

Now & ever...: Having ineffably conceived in thy womb Christ, the Sustainer of all, O all-pure one, thou hast freed human nature from the chains of hades. Break thou now asunder the tangled bonds which hold me in corruption.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

My mind fraught with gloom, at night I do battle against a myriad of evil spirits. O portal of the light, with thy rays illumine me, and quickly rescue me from bitterness and grief.

Surrounded by a multitude of sins and bound fast with bonds of temptations, I now call upon thine aid, O Mistress, that I may be delivered from every torment.

Glory...: Drive away the hordes of evil and cruel demons and the assemblies of envious and wicked men, O most hymned one, and deliver me from all the grief and tribulation of life.

Now & ever...: With the sword of thy prayers, O Mistress, cut down the lying words and deeds which redound upon me, and quickly free me and deliver me from all grief.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

In that thou art the impregnable bulwark of the faithful and the protection of thy servant, O Virgin, from every violent grief and affliction deliver me.

Assailed on every side, O all-pure one, I am in great distress. By thy supplications restore the strength of body and soul which hath failed within me.

Glory...: I, thy servant, now flee to the depths of thy compassion, O Virgin, that I may be delivered from the unjust assembly which assaileth me, and from oppression.

Now & ever...: The glory of thy supplications is everywhere supremely exalted, O all-pure Virgin Mother; thereby deliver me now from every assault of life.

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The utterances and words of all do praise thee with faith, O pure one, for by thy birthgiving hath the debt of all men been manifestly abolished; yet even now accept the entreaty of those who hymn thee, and deliver us from temptations and griefs.

Sick am I, and pierced by the thorns of sinful passions, O all-pure one, yet do I seek healing from thee. Take from me all pain and sorrow, and deliver me from temptations and griefs.

Glory...: O Theotokos who becamest the palace of the King of glory, thou hast manifestly exalted human nature to heaven; wherefore, lead me up from the abyss of my manifold transgressions, temptations and passions.

Now & ever...: O pure Virgin, in manner past understanding and recounting thou gavest birth to the incarnate Word Who hath delivered us from irrationality; wherefore, we unceasingly hymn thee with divine discourse, and glorify thee with faith.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

O Mistress, thy Son hath become angry with thy sinful servants. We have turned to wrath Him Who is full of lovingkindness, but do thou turn Him again to mercy, O pure one. Have pity, O Mother of God, and with thine own entreaties beseech the Compassionate One, and deliver those who are held captive.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

O all-pure Maiden who art arrayed in the vesture of purity, transport now my soul from vile wickedness to divine beauty, O blessed Mistress, thou intercessor for our race.

The demons of evil now rage exceedingly, and the fire of the passions burneth within me; yet with the rays of thy life, and all the more with thy compassions, do thou utterly consume them, O intercessor for our race.

Glory...: entreating thy Son in our behalf, O all-pure Mother of God, with thy supplications do thou never cease to rescue thy servant from the griefs and misfortunes of man.

Now & ever...: The transcendent Son immutably took flesh from thee, O Virgin, and became man, that He might save those who chant: Blessed is the Fruit of thy womb, O all-pure one.

ODE VIII

Irmos: Bedewed, the children cried aloud in the midst of the furnace: Let creation bless Him Who formed all things by His word, and exalt Him supremely forever!

Expanses of the passions and multifarious woes truly surround thy servant, O Mistress; but deliver me from their every temptation.

Let thy mighty hand now come upon us, O Mistress, and let it deliver us from the human tribulations we expect.

Glory...: Break thou the snares of wicked men of evil counsel, O pure Theotokos, and deliver thy servant from every need.

Now & ever...: As thou art the only divine haven of the faithful, O pure Virgin, I entreat thee to deliver me from the bitter tempest of the sea of life.

ODE IX

Irmos: Rejoice, O radiant Virgin, Mother of the Bestower of light! Rejoice, O thou who didst contain the Infinite One within thy womb! Rejoice, thou who gavest birth unto the Savior of our souls, who art greater in honor than the very cherubim!

Having bolted away from the commandments of the Master like a colt, let me be restrained by the bridle of thy prayers, O all-pure one, and brought back to the path of speedy restoration.

Brought low am I to the commission of my wicked sins through mindless stumbling. Deliver me from my bitter state, O Theotokos.

Glory...: Having been shown to be the primal healing of human nature, thou didst cure the fall of Adam and Eve. Heal me also by thine entreaties, O Theotokos.

SUNDAY NIGHT COMPLINE

Now & ever...: Grant me a chaste mind, a pure heart and a prudent understanding, O Mistress, that I may keep the all-pure commandments of my God.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VII—

Possessing the therapy of repentance, O my soul, draw nigh, falling down and with sighing saying: O Physician of souls and bodies, Who lovest mankind, free me from my many offenses, and number me with the harlot, the thief and the publican. Grant me forgiveness of mine iniquities, O God, and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

O Lord Who lovest mankind, Who washed away the denial of Peter with his tears, and forgave the publican's offenses with his sighs: Have mercy upon me!

Glory..., Now & ever...: Theotokion—

Thou hast surpassed the hosts of heaven, for thou wast shown to be the temple of God, O blessed Theotokos, in that thou gavest birth to Christ, the Savior of our souls.

After the second chanting of the Psalter, these sessional hymns of repentance, in Tone VII—

I have not emulated the repentance of the publican or acquired the tears of the harlot; for in my blindness I am at a loss how to make any such amendment. But in Thy lovingkindness, O Christ God, save me, in that Thou lovest mankind.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

The abyss of life bestormeth me, O Lord, and the waves of mine iniquities cause me to founder. But stretch forth Thy hand as Thou didst to Peter, and save me, O Thou Who lovest mankind.

Martyricon: Pray ye, O saints, that we be granted remission of our transgressions, and that we be delivered from the evils we expect and from bitter death, we pray.

Glory..., Now & ever...: Theotokion—

Higher in honor than the glorious cherubim art thou, O all-holy Virgin: for, unable to bear the divine power, they perform their ministry, covering their faces with their wings; but thou, beholding the incarnate Word with thine own eyes, dost bear Him. Entreat Him unceasingly in behalf of our souls.

After the third chanting of the Psalter, these sessional hymns, in Tone VII: Spec. Mel.: "The Fruit of thy womb..."—

The tempest of the divers passions and mine offenses causeth me to sink into the depths of despair; but through the supplications of Thine angels save me, as Thou didst the prodigal son, O greatly merciful Jesus.

Prepare thyself in this thy life, O my soul, and have no doubt concerning the life to come; for then thou wilt have no-one to help thee, nor riches, power, friends or princes. There will only be the disclosure of thy deeds, and God's love for mankind.

Glory..., Now & ever...: Theotokion—

O undefiled Virgin Theotokos, with the heavenly hosts entreat thy Son, that before the end we, who glorify thee with faith, may be granted forgiveness of transgressions.

Ode I

Canon of repentance to our Lord Jesus Christ, & to His holy martyrs, the composition of Joseph, in Tone VII—

Irmos: In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

Having fallen into the abyss of evils, I cry unto Thee: Reach forth Thy hand unto me, O Compassionate One, and save me, as Thou didst Peter, O Thou Who lovest mankind.

With a gesture of Thy mercy, O Christ, wash away the many offenses from me who repent, as Thou didst the harlot, that I may glorify Thee with faith.

Martyricon: O Christ Who made Thy saints luminous in the crucible of multifarious wounds, by their entreaty deliver me from the darkness of the passions.

Martyricon: Purified by the endurance of wounds, the holy martyrs shone more brightly than the sun, and cast deception into darkness.

Theotokion: O most hymned Virgin, who art the intercessor of the faithful and the turning of the sinful toward God: Save me by thy supplications!

Another canon, of the holy incorporeal angels, the acrostic whereof is "I offer the seventh praise to the incorporeal ones", the composition of Theophanes, in Tone VII—

Irmos: To God Who shook Pharaoh off into the Red Sea let us chant a hymn of victory, for He hath been glorified.

Having illumined my mind with Thy light, O Christ infinite in power, inspire me to hymn Thine angels, in that Thou art omnipotent. *Twice*

Possessed of the mighty radiance which doth originate with the well-spring of the Godhead, the choirs of heaven honor Christ with hymns.

Theotokion: We, the faithful, know thee to be adorned with divine splendors, O pure one, and we all manifestly cry out to thee: Rejoice!

ODE III

Canon of Repentance

Irmos: My heart hath been established in the Lord; my horn hath been exalted in my God; my mouth hath been enlarged over the enemy; and I have found gladness in Thy salvation.

At night I have been beset by unseemly sins. Illumine me now with the light of repentance, O Bestower of light Who lovest mankind, that I may glorify Thee with love.

All the paths I have followed in this life have brought me down into the defile of the passions. O Jesus, show me the divine paths of repentance!

Martyricon: Having finished your struggles with valor, O most glorious martyrs, ye have been vouchsafed crowns; and ye pray for all.

Martyricon: Having endured myriads of pangs, O passion-bearers, ye have been vouchsafed myriads of good things, having joined the myriads of the incorporeal hosts.

Theotokion: Having given birth to God, the King of heaven, O Virgin, cast down the sin which reigneth within me, and taking pity, save me.

Canon of the Angels

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

As mediators of the manifestation of the Divinity, O ye choirs of angels, ye unceasingly cry out immaterially: "Holy art Thou, O Lord!", saving our souls.

Emitting divine effulgence upon one another with love of the law, ye chant in goodly ranks unto Christ: Holy art Thou, O Lord, Who alone art greatly merciful!

Let us piously emulate the life of the secondary luminaries of the primal Radiance, chanting unto Christ: "Holy art Thou, O Lord!", saving our souls.

Theotokion: The Word Who loveth mankind, Who by His will brought all things out of non-existence, in His lovingkindness took flesh of thee, O Virgin, becoming man

ODE IV

Canon of Repentance

Irmos: By Thy dispensation the virtue of Thine ineffable wisdom hath covered the heavens, O Christ God Who lovest mankind.

O Compassionate Word, Who desirest that all men be saved, save me who have transgressed Thy precepts, and destroy me not.

I have submitted to the irrational passions, O Compassionate One, and made myself like unto the beasts. O Word of God, taking pity save me.

Martyricon: Bound and burned with fire, ye utterly consumed deception, aflame with the zeal of piety, O martyrs.

Martyricon: Ye were shown to be a noetic paradise, O blessed ones, having in your midst the Tree of life: Christ, the Husbandman of all.

Theotokion: O pure Virgin, full of the grace of God: Having filled my darkened mind with grace, free it utterly from ignorance.

Canon of the Angels

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

O ye choirs of angels who stand before Christ as chosen ministers: Entreat Him to heal the wounds of my soul.

The armies of incorporeal beings, standing with reverence round about Thy throne, O Master, ever manifestly cry out: Glory to Thy power, O Lord!

The ranks of angels were amazed, beholding Thee, O Christ, living on earth in the body, with mortal men.

Theotokion: O most hymned and all-pure Mother of God, who ineffably gavest birth unto God: We beseech thee: Pray that we be saved.

ODE V

Canon of Repentance

Irmos: Rising at dawn unto Thy glory and laudation, O Word, we unceasingly praise the image of Thy Cross, which Thou hast given us as a weapon to help us.

I have wasted my life in slothfulness, and tremble before Thine inevitable tribunal, at which I, the passion fraught, must needs be judged. Have pity on me, O Lord!

O Word Who enlightened the eyes of the blind, open Thou the eyes of my soul, which have been cruelly darkened, that I may behold the light of Thy precepts.

Martyricon: Confessing Christ with mighty thought, ye endured the wounds of every torment, O valiant athletes; wherefore, ye were blessed.

Martyricon: Navigating the threefold waves of all torments, ye reached the harbor of the kingdom on high, full of true serenity, O martyrs.

Theotokion: God the Word, Who created all things by His will, became incarnate of thee in manner past understanding, O Virgin; wherefore, entreat Him earnestly in behalf of all.

Canon of the Angels

Irmos: I rise early and cry to Thee, O compassionate Lord: Having illumined my soul, which hath been darkened by sins, by the light of Thy commandments, guide and direct it.

Illumined by immaterial effulgences, with most sacred and eloquent mouths the seraphim hymn the all-unoriginate and all-divine Godhead.

Not daring to gaze upon the divine Radiance, the cherubim, the manifestations of the wisdom of God, cover themselves with their sacred and most luminous wings.

Delighting noetically in divine, most rich and most beauteous effulgence, the glorious thrones are supernaturally shown to be beholders of ineffable things.

Theotokion: In thine all-pure and most holy womb the all-divine Mind joined Himself to what is human, O pure one, uniting Himself hypostatically, without confusion or change.

ODE VI

Canon of Repentance

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

The abyss of transgressions hath encompassed me, and I have gone down into the depths of destruction. Lead me up, O Word, as once Thou didst raise Jonah up from corruption unto life.

Threefold waves of evil thoughts bestorm me, but guide me to the harbor of true repentance, O Compassionate One, preserving my heart in tranquillity.

Martyricon: Defended by your faith, O holy martyrs, ye rejected the false blandishments of the tyrants, and were not wounded by the darts of the enemy.

Martyricon: Uplifted to God in love, ye hated worldly love, O martyrs, and were shown to be friends of the Creator of all.

Theotokion: We hymn thee, O all-hymned Maiden who gavest birth unto the all-holy Word, Whom all the hosts of heaven hymn with unceasing voices.

Canon of the Angels

Irmos: Same as the foregoing.

The dominions are ever shown to be illumined like the youths with the effulgences of the Godhead, hymning His ineffable glory. *Twice*

Gazing with love upon Him Who is omnipotent in power, the divine hosts manifestly remain mighty in strength.

Theotokion: A descendant of the royal tribe, O Virgin, thou gavest birth in manner transcending nature unto the Word, the King of all, and wast truly perfected as a virgin.

ODE VII

Canon of Repentance

Irmos: Thou didst bedew the burning furnace, O Savior and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

Make thou a sacrifice of praise unto God, O my soul. Haste thou and repent while the commerce of life is still underway. Now shall I purchase goodly gifts.

The severance of death is nigh at hand, O my soul; bring forth worthy fruits, lest thou be cast into the fire of Gehenna like the barren tree, and wail inconsolably.

Martyricon: Having quenched the furnace of deception with torrents of blood, the holy martyrs cried aloud like the children: O God of our fathers, blessed art Thou!

Martyricon: Having mingled with the Light ye desired, O martyrs, ye became children of the Light. And ye enlighten all who are in darkness, and dispel the gloom of deception.

Theotokion: The bush which was unconsumed prefigured thee, O pure Virgin, for thou gavest birth unto the lambent Fire. Wherefore, I cry unto thee: Burn up my material passions!

Canon of the Angels

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

Manifestly surrounding Thy throne, O Christ, the choirs of heaven manifestly send up glory noetically, crying: O God of our fathers, blessed art Thou! *Twice*

Immaterially revolving around Thee, the one Godhead with zeal derived therefrom, the principalities cry out with unceasing glorifications: O God of our fathers, blessed art Thou!

Theotokion: O Theotokos, without seed thou gavest birth to the one Christ, the God of our fathers: a single Hypostasis in two natures, Who carrieth out His awesome dispensation.

ODE VIII

Canon of Repentance

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

I received the Word like a radiant lampstand, but, wretch that I am, I have inclined toward the irrational passions and ever walk in the darkness of evil.

The Lord is nigh, as we believe. Take care, O my soul, and be not despondent. Be thou vigilant, and cry out in watchfulness: O Compassionate One Who lovest mankind, save me!

Martyricon: Having tasted of divine sweetness, ye endured the bitterness of pain, and now enjoy the divine communion of the Word, O martyrs.

Martyricon: Ye have entered into divine peace and received the good things ye hoped for, O most lauded martyrs; wherefore, we bless you as is meet.

Theotokion: Humanity hath been freed from the curse by thy birthgiving; for thou gavest birth to the most blessed God Who adorneth all things with blessings.

Canon of the Angels

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

Having set all your desire upon God, O archangels who delight in His radiance, entreat Christ, the King of all, that those who hymn you may be delivered from perils. *Twice*

As most honored intelligences free of all passionate material attachments, O angels, save all who with you lovingly exalt Christ for all ages.

Theotokion: Having ineffably received the unapproachable Light in thy womb, O Virgin Theotokos, thou hast enlightened those in the darkness of life, that they may piously glorify Christ Who ineffably issued forth from thee.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a virgin by nature, and is blessed among women!

Lo! the judgment approacheth, and possessed of condemnation for my deeds, I am cast into despondency. O Christ God, righteous Judge, condemn me not!

Like the faithful Canaanite woman I cry to Thee: Have mercy upon me! And straighten me as Thou didst the hunchback of old, that I may walk aright in Thy ways, O Thou Who lovest mankind.

Martyricon: Ye stripped away the garments of all evil, O athletes, and, clad in grievous torments, ye won for yourselves the vesture of glory.

Martyricon: The divine land of the living, the city of Sion on high, received you, the firstborn who are illumined by the beauties of your struggles, O athletes.

Theotokion: With the enlightening rays of the Word Who shone forth from thee, O pure Virgin, illumine me who am covered with the darkness of sins and the passions.

Canon of the Angels

Irmos: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

All the choirs of the angels, delighting in the radiance of the effulgence of the Godhead, unceasingly hymn our all-glorious God and ever glorify Him. *Twice*

O cherubim and seraphim, powers, principalities, angels, archangels, authorities, thrones and dominions: Earnestly entreat Christ, that I be delivered from the besetting passions.

Theotokion: As a mother now possessed of boldness before thy Son, O most holy Theotokos, deliver those who hymn thee with love from grievous transgressions, ailments and tribulations, that we may all ever magnify thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VII—

Cut me not down, a sinner, like the barren fig-tree, O Savior, but grant that I may tarry for many years, watering my soul with tears of repentance, that I may bring thee the fruit of almsgiving.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As Thou art the Sun of righteousness, enlighten the hearts of those who sing unto Thee: Glory to Thee, O Lord!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Celebrating the memorial of Thy holy athletes, we sing unto Thee: Glory to Thee, O Lord!

Glory..., Now & ever...: Theotokion—

By the supplications of the Theotokos give peace to the life of us who cry out to Thee: Glory to Thee, O merciful Lord!

OCTOECHOS — TONE VII

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Like the faithful Canaanite woman I cry out in the pain of my heart: Have mercy on me, O Savior, in that Thou art good; for I have a soul beset by all the wiles of the enemy, and am ever tempest-tossed!

The cherubim and seraphim, the thrones, principalities and powers, the archangels, the armies of angels, the dominions and all-wise authorities, ever glorify Thee, O Lord our Benefactor.

Uplifted unto God, the athletes utterly cast down the wicked uprisings of the enemy; and, revealed as victors, they now live amid joy in the heavens, resplendent in incorrupt glory.

Glory...: O indivisible Trinity, Unity in a single nature, Being in three Persons: With the hosts on high we worship Thee, O Father, Son and Holy Spirit: the one Godhead, the one Power, saying: There is but one God, the consubstantial Trinity!

Now & ever...: I have defiled myself with the pleasures of life, but have fled unto thee, the undefiled one, O Virgin. Deliver my most accursed soul from every lust and offense, that I may bless thee, the ever-blessed one.

ON MONDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VII: Spec. Mel.: "Judas keepeth watch today..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

O most compassionate Master and God, by the judgments which Thou knowest grant that I may have the fear of Thee in my heart, that I may spurn the works of the evil one, may love Thee with all my soul, and do Thy saving will; for Thou art our God, Who said: Ask, and ye shall receive.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

I have become a mockery for the demons and contempt for men, lamentation for the righteous and weeping for the angels, polluting the air, the earth and the waters; for I have defiled my body and sullied my soul and mind with countless evil acts, and have become an enemy to God. Woe is me, O Lord! I have sinned, I have sinned against Thee! Forgive me!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

I pray Thee: Be Thou patient with me, who am devoid of fruits, O Master, and cut me not down like the barren tree with the axe of death, dispatching me to the fire; but be Thou entreated to make me fruitful, giving me time for repentance, in that Thou lovest mankind, that I may wash away my many sins, O Christ my Savior.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great prophet John the Forerunner, in Tone VII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Forerunner, who didst live a blameless life in the desert, restore thou my mind, which hath become barren through sins.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

We glorify thee, O prophet, understanding thee to be the swallow heralding the divine spring to those in the world.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O divine Forerunner, intercessor for my life, protector of my soul: Deliver me, thy servant, from the false tongue of man.

Glory..., Now & ever...: Theotokion—

O Mistress, to the right tranquil haven of salvation guide me who am tempest-tossed amid the tumult of slothfulness.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone VII—

I have come, O Compassionate One, like the prodigal son. As one of Thy hirelings do Thou accept me who fall down before Thee, O God, and have mercy on me, O Thou Who lovest mankind.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Like the one who fell among thieves and was wounded, so have I fallen through many sins, and my soul hath been wounded. To whom shall I who am guilty flee? To Thee alone, the Physician of men's souls. O God, pour forth upon me Thy great mercy!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O holy martyrs, who have fought the good fight and received crowns: Entreat ye the Lord, that He have mercy upon our souls.

Glory..., Now & ever...: Theotokion—

Rejoice, O Mistress, cloud of the noetic and ineffable Sun! Rejoice, most lustrous lamp! Rejoice, candlestand all of gold! For through

thee, O all-holy one, was Eve delivered from the curse. As thou hast boldness before thy Son and God Who is easily reconciled, cease not to entreat Him with thy maternal supplication, O all-pure one.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY EVENING COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Unto Him Who crushed battles with His arm and drowned the mounted captains let us sing, as to our God and Deliverer, for He hath been glorified.

We entreat thee, O all-pure one, the cause of our salvation and divine deliverance: Pray thou that we be saved.

Wholly sunk am I in grievous temptations, in misfortunes and transgressions; and I cry to thee, O all-pure one: Save me, thy servant!

Glory...: We beseech thee, the pure Virgin and the Mother of the Creator: Deliver us from all the oppression of the demons.

Now & ever...: O thou who ineffably gavest birth in the flesh to the Word, entreat Christ our God, the Author of life, that we be saved.

ODE III

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

Treading the path of most pernicious evil, I have not found the path of my salvation. Do thou guide me to it, O all-immaculate Mistress.

Thee alone, O most immaculate one, do I describe as my might and confirmation, my help and hope. Be thou for me a helper on the day of my departure.

Glory...: I ever beseech thee, O all-immaculate one: At the hour of my death stand thou before me, and deliver thy servant from torment.

Now & ever...: Thou wast ineffably born of the Virgin, O Lord our Savior, hast revealed Thyself as Thou didst will, and restored the world.

ODE IV

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Having violated the precepts of my Master, I am shown to be easy prey to mine enemies. Deliver me, O Mistress.

At the hour of my death deliver me, O all-pure one, and save my passion-fraught soul from the demons.

Glory...: O all-pure Mistress, break asunder the bonds of my transgressions, and in thy supplications be for me a mediator for life everlasting.

Now & ever...: We hymn thee who even after giving birth didst remain a virgin, O all-pure one, and we glorify thee as the Mother of our God.

ODE V

Irmos: Rising at dawn unto Thy glory and laudation, O Word, we unceasingly praise the image of Thy Cross, which Thou hast given us as a weapon to help us.

O good Virgin, thou haven amid the storm for those who are grievously troubled, thou portal of salvation for those who are saved by faith: Save me, thy servant!

Richly show forth upon me, thy servant, thy manifold compassions, O Virgin Theotokos, delivering me from the dread judgment which is to come.

Glory...: The inconstant night of the passions besetteth my soul and sendeth it into the pit of destruction. With the light of thy supplication, O Theotokos, save me, thy servant.

Now & ever...: O all-holy and joyous Virgin who ineffably gavest birth to the Word in time: Entreat Him do save our souls.

ODE VI

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Thee do we have as a sure aid amid perils, our mighty salvation amid tribulations, a place of rest for us amid griefs, and our help amid misfortunes, O Ever-virgin.

O all-pure one, show thyself to be the preserver of my whole life: deliver me from the demons at the hour of my death, and grant me rest after my death.

Glory...: O Virgin Theotokos, thou art the beauty of the honorable and holy angels, and the joy of all men. Do thou guide me unto life.

Now & ever...: O all-immaculate one, heal thou my wretched soul, which hath become incurably sick through the deceptions of life and the closing of many doors.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

In the lovingkindness of Thy mercy, O Christ God, Thou wast pleased to become incarnate of the holy Virgin. For her sake preserve Thou our life, in that Thou lovest mankind.

ODE VII

Irmos: Thou didst bedew the burning furnace, O Savior and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

Calling to mind the multitude of my transgressions, I am in despair, O all-immaculate one. Wherefore, I cry unto thee: Help me, lest I perish utterly!

Knowing thee to be the Mother of Life, O pure one, I cry to thee: Deliver me from the death of the soul, and vouchsafe unto me eternal life!

Glory...: O all-immaculate one, from misfortunes and the passions, from pain and affliction, from the offenses of life and the unquenchable eternal fire do thou deliver those who faithfully honor thee with hymns.

Now & ever...: Every tongue doth glorify thee, O pure and all-hymned Theotokos, who art the glory and boast of our race and the guide of the lost.

ODE VIII

Irmos: O ye priests and servants, and ye souls of the righteous, hymn and bless the Creator of the world, Who is awesome to the cherubim and wondrous to the seraphim, and exalt Him supremely forever.

My whole life have I wasted in slothfulness, utter wretch that I am; and now I am cast into confusion and have drawn nigh unto mine end. Help me, O Mistress!

Thou art the refuge of sinners and the setting aright of those who have been brought low, O Mistress; wherefore, I flee to thy protection. Save me!

Glory...: As thy supplication never faileth, O most immaculate Mistress of the world, from the judgment which is to come deliver those who with faith venerate thine image.

Now & ever...: Every tongue which rendereth glory hymneth thee, O Virgin Bride of God, for thou gavest birth to the all-hymned God. Him do thou unceasingly entreat, that He save the souls of those who hymn thee.

ODE IX

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

They who with faith flee beneath thy lovingkindness are delivered from the sorrowful tribulations of life; wherefore, I also have fled to thy protection, O Theotokos.

O pure one, thou mighty helper, invincible bulwark against griefs, save me from sinful passions and from the everlasting fire.

Glory...: O pure Virgin, with the radiant effulgence of the Word Who shone forth from thee illumine me, save me and rescue me from torments, in that thou art good.

Now & ever...: In thine arms thou dost carry Him Who sustaineth all things. Him do thou entreat, O pure one, that He save us who are beset by the malice of him who is alien to us.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

OCTOECHOS — TONE VIII

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VII—

Possessing the therapy of repentance, O my soul, draw nigh, falling down and with sighing saying: O Physician of souls and bodies, Who lovest mankind, free me from my many offenses, and number me with the harlot, the thief and the publican. Grant me forgiveness of mine iniquities, O God, and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

O Lord Who lovest mankind, Who washed away the denial of Peter with his tears, and forgave the publican's offenses with his sighs: Have mercy upon me!

Glory..., Now & ever...: Theotokion—

Rejoice, O thou who didst contain in thy womb the One Who is uncontainable in the heavens! Rejoice, O Virgin, proclamation of the prophets, through whom Emmanuel shone forth! Rejoice, O Mother of Christ God!

After the second chanting of the Psalter, these sessional hymns of repentance, in Tone VII—

I have not emulated the repentance of the publican or acquired the tears of the harlot; for in my blindness I am at a loss how to make any such amendment. But in Thy lovingkindness, O Christ God, save me, in that Thou lovest mankind.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

O Savior, Who accepted the tears of the harlot and Peter, and justified the publican who sighed from the depths of his heart: Have pity on me who am in despair over my deeds, and save me!

Martyricon: Thy saints, who struggled on earth, trampled the enemy underfoot and set at nought the falsehood of idolatry, O Lord; wherefore, they received crowns from Thee, the God of mercy and Master Who loveth mankind, Who granteth the world great mercy.

Glory..., Now & ever...: Theotokion—

Thou hast surpassed the hosts of heaven, for thou wast shown to be the temple of God, O blessed Theotokos, in that thou gavest birth to Christ, the Savior of our souls.

After the third chanting of the Psalter, these sessional hymns, in Tone VII: Spec. Mel.: "The Fruit of thy womb..."—

I fall down before Thee in compunction like the harlot, O Thou Who lovest mankind, even though I am wholly at a loss for tears. Take pity on me as Thou didst on her, through the supplications of the Forerunner, O Merciful One, and save me.

As Thou art good, O Lord and Savior, take pity, and wash away the defilement of my soul with the hyssop of Thy mercy; and having cleansed me of the defilement of the mire of the passions, have mercy on me, O Master. Save Thy creature by the entreaties of Thy Forerunner, O Thou Who art greatly merciful!

Glory..., Now & ever...: Theotokion—

Thou art the fervent intercessor and helper of Christians, O most hymned Theotokos; wherefore, with the Forerunner entreat thy Son, that we may find mercy.

Ode I

Canon of repentance to our Lord Jesus Christ, & to His holy martyrs, the composition of Joseph, in Tone VII—

Irmos: Unto Him Who crushed battles with His arm and drowned the mounted captains let us sing, as to our God and Deliverer, for He hath been glorified.

I ever commit sins, and have no fear of Thee, O Christ, Who seekest my repentance with longsuffering. Grant me the intention to convert, and disdain me not, in that Thou art good.

Wretch that I am, I never cease to heap up sins upon sins, O Christ, O only Good and Sinless One. Take pity and save me.

Martyricon: Boldly did the valiant athletes call to each other: This contest is full of struggles. Let us run, for Christ, the Judge of the contest standeth before us, crowning those who vanquish the enemy.

Martyricon: Ye put off the body through multifarious wounds, and clothed yourselves in the vesture of incorruption, O wise martyrs; and ye became children of the Father of compassions.

Theotokion: O Virgin Theotokos, heal thou my soul, which hath been afflicted by many sins, that with cries of thanksgiving I may ever earnestly glorify thee

Another canon, of the honorable & great prophet John the Forerunner, the composition of Joseph, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn a victory.

The beauty of the Church, thou wast shown to be adorned, O blessed Forerunner. By thy supplications ever save it mighty and unshaken by every tempest of the heretics.

Thou didst offer thyself to the Creator as a sacred, unblemished sacrifice, O divine Forerunner, and wast slaughtered like an innocent lamb. Wherefore, I pray thee with faith: Deliver me from all the malice of the enemy.

Heal thou the diseases of our souls and bodies, O ever-glorious Forerunner, ever beseeching the Word, Who in His lovingkindness hath taken away all infirmities and sicknesses.

Theotokion: O most holy one, thou gavest birth to the unapproachable Word Who shareth the flesh with us hypostatically. Him do thou ever entreat, that He save all who ever bless thee with faith.

ODE III

Canon of Repentance

Irmos: O Thou Who lovest mankind, Who established the heavens and made firm the foundation of the earth upon many waters: establish Thou my mind in Thy will.

O Christ, only Savior, Who overlooketh the sins of men in Thy great love for mankind, overlook my many evils, that I may glorify Thee, the All-good One.

I do the wishes of my flesh, unconscionably ignoring Thy wishes, O Christ; and I fear the fiery retribution, O Word. Deliver me therefrom.

Martyricon: While partaking of bodily pangs, the athletes look forward to life and ease without pain; and having received it in joy, they ever ease the pains of the faithful.

Martyricon: With the rays of your struggles ye disperse the cruel night of deception, O passion-bearers, and have passed over to the unwaning Light, ever removing the darkness of our pangs.

Theotokion: The prophet foresaw thee as the portal of God, through which He alone passed, as is known, O all-pure Virgin. Wherefore, I pray thee: Do thou thyself open the doors of repentance unto me.

Canon of the Forerunner

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

With lightning-flashes of solar radiance dost thou illumine all creation; for thou wast shown to be a brilliant star of the noetic Sun, O Forerunner. Him do thou earnestly entreat, that He drive the darkness of the passions away from our pain-wracked hearts.

Standing between the law and grace, O divine Forerunner, manifestly showing the cessation of the one and the pure dawning of the other unto all: the perfect restoration of those who have waxed old through sins.

O Baptist of Christ, we cry aloud: Deliver us from the attacks of the demons, the temptations of life and all tribulation, entreating the All-good One; and on the day of judgment free us from torments.

Theotokion: O blessed and pure Mistress, who ineffably gavest birth unto God: With His divine Baptist unceasingly pray for us who fall into the perils of life and are beset by sins.

ODE IV

Canon of Repentance

Irmos: Assuring us of Thine advent in the flesh, O Christ, the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

I have wandered from the path which leadeth me to life, and have fallen into the pit of evils. O Savior, disdain me not.

Send down upon me streams of tears, O Master, Word of God, that I may wash away the mire of my many offenses.

Martyricon: Led like lambs to the slaughter, O martyrs, vouchsafed glory ye slew the warlike enemy.

Martyricon: Thy streams of your blood which was shed prepared all to receive torrents of delight, O all-praised and divine martyrs.

Theotokion: The Lord was incarnate of thy pure blood, granting repentance to all men through thy mediation, O Maiden.

Canon of the Forerunner

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Having cast down the horde of the adversary and prevailed over them with brilliance, O Baptist, by thy supplications cast down sin which reigneth in me, I pray thee.

Revealed as a noetic lampstand, O blessed one, unto men didst thou point out Jesus, the great Sun of righteousness. Pray thou that the hearts of all may be illumined by Him.

Conceived and born in iniquities, I live in slothfulness, and fear the torments to come. Praying to God, rescue me from them, O Baptist.

Bring to God entreaties for us who honor thee, O Baptist, that He may deliver us from every grievous circumstance and from the harm wrought by the demons, we pray.

Theotokion: In many images the shadows of the law revealed thee who gavest birth unto God. Him do thou entreat, O most immaculate one, that He deliver me from iniquity and the carnal passions.

ODE V

Canon of Repentance

Irmos: O Thou Who hast dispelled the night of the passions, illumine me with the noetic light, driving away the primordial darkness of the abyss, and shining forth upon the world the first-created light, O Creator of all.

When Thou shalt judge the earth, O Word, deliver me from Thy righteous wrath, and show me to be a temple of Thy goodness, cleansed of my many offenses through repentance, O only Creator of all.

I have become blinded in mind by the evil gloom of the passions, and, my heart having become senseless, I know not what I do. Convert me, O Christ, and grant me the repentance which purifies from sin.

Martyricon: Having like youths run the race full of sweat, O athletes, ye attained unto splendor in heaven, receiving the honors of victory from the hand of the Bestower of life; wherefore, ye now rejoice.

Martyricon: With the mighty sinews of your sacred pangs ye truly choked the serpent, the author of evil, O athletes, and have been vouchsafed the delight of paradise. Wherefore, we praise you.

Theotokion: O thou who art the radiant cloud of the Sun, shine upon me the noetic light of true repentance, and dispel the darkness of wicked thoughts, that with faith I may hymn thee as the salvation of the faithful.

Canon of the Forerunner

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

The voice of one crying in the wilderness, O all-wise one, thou didst cause the acknowledgment of the thoughts of God to spring forth; wherefore, I pray thee: Restore my soul which hath become a desert through all manner of crimes.

Thou wast shown to be the pure vessel of the Master, O divine prophet. By thy supplications deliver me from impure acts, and entreat the Benefactor, that I may receive everlasting honors.

Iniquities have entered into me through the door of slothfulness. O blessed Forerunner, make me better through examples of repentance, that I may diligently tread the paths of the Lord.

Theotokion: Mortify the earthly understanding of my flesh, O Theotokos who gavest birth unto Life, Who by death hath utterly destroyed death in His divine power, O pure and all-holy one.

ODE VI

Canon of Repentance

Irmos: Having fallen into the abyss of sin, O Good One, like Jonah from the midst of the sea monster I cry unto Thee: Lead up my life from corruption, and save me, O Thou Who lovest mankind.

I have been shown to be a new prodigal, having lived vilely on earth, and have

capitulated before the assault of the passions; but turn me, O Christ my God, and save me, in that Thou lovest mankind.

Groan thou, O my soul, that thou mayest be delivered from groaning; shed tears, that in the next world thou mayest not taste of ceaseless tears and pain, which will avail thee not.

Martyricon: Ye were shown to be like stones manifestly set in the crown of the Church of Christ, and became its magnificent adornment, O honored great-martyrs.

Martyricon: Having received worthy ends in God, O all-wise ones, ye have inherited never-ending rewards. Wherefore, pray ye, O martyrs, that we may end our life in repentance.

Theotokion: Lift me up out of the depths of the slothfulness of countless evils, O good one who gavest birth to the Abyss of lovingkindness, and grant me a well-spring of tears, O Ever-virgin.

Canon of the Forerunner

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Manifestly aglow with rays of the virtues, and shining with splendid martyrdom, thou dost illumine all creation, O close friend of the noetic Dayspring.

Thou didst spring forth from a barren and elderly woman, O blessed one; wherefore, I cry out to thee: With the beauty of repentance and thy supplications renew me who have grown old through many sins.

O divine prophet, lampstand of the never-waning Light, with thy supplications light the lamp of my heart, and cause me to share in the divine Light.

Theotokion: The Word descended into thy womb like rain. Him do thou beseech, O all-pure Virgin, that He dry up the flow of my countless evils, I pray thee.

ODE VII

Canon of Repentance

Irmos: In the furnace the fire neither touched nor disturbed Thy children, O Savior. Then the three, as with a single mouth, hymned and blessed Thee, saying: Blessed art Thou, O God of our fathers!

I have fallen into the passion of dishonor, O Savior, and have made myself like unto the beasts. And, benighted, I no longer see Thee waiting with great patience, O Word. Grant me time for repentance, and save me.

I have reached the end of my life in slothfulness, doing what I ought not to do; and lo! I approach now the gates of hades all unawares. Disdain me not, O Christ Who alone art good.

Martyricon: O all-wise ones, ye died, desiring everlasting life for the world; and having utterly slain the enemy, ye took wing to the heavens, ever praying for us, O athletes.

Martyricon: Released from the demands of the body, O martyrs, ye broke asunder the bonds of deception, and with mighty love bound men's souls to Christ Who was bound by the flesh and loosed men from the curse.

Theotokion: The prophet foresaw thee as a new scroll whereon the Word of the Father was written; wherefore, I beseech thee, O pure one: Pray that I may be entered in the book of the living, erasing the record of my many evils.

Canon of the Forerunner

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious is the God of our fathers!

By thy supplications grant me showers of tears, O Forerunner who immersed the Abyss of lovingkindness in the river's streams, and wholly cleanse me of defilement of flesh and spirit.

Offer entreaty to our God, Who is over all, that, in that He is full of lovingkindness, He have mercy upon me who have sinned and cannot recover.

O barren soul, haste thou to repent, lest the righteous judgment cut thee down at the root like the barren fig-tree; but cry unto the Master: O God, having cleansed me, save me!

Theotokion: Possessed of a soul slain by evil crimes, I pray thee, O Mistress who slew hades by thy birthgiving: Enliven me with models of repentance.

ODE VIII

Canon of Repentance

Irmos: Ye heavens of heavens, O earth and ye mountains, ye hills and depths of the sea, and all ye race of men, with hymns bless ye as Creator and Deliverer God Who is unceasingly glorified in the highest by the angels!

Enjoying harmful pleasures in overabundance, I, the senseless one, have madly surpassed every other sinner. As Thou hast an infinite abundance of lovingkindness, grant me cleansing of my transgressions.

The Bridegroom is at the door! Light thy lamp, O my soul, filling it with the oil of lovingkindness and every good work. Before the door is closed, make haste to enter with Christ in ineffable joy.

Martyricon: Undaunted by tortures, the valiant athletes cried out: "Behold, now is the acceptable time! Let us all stand with steadfast mind, and with a little pain, let us acquire the life which is devoid of pain and sweetness which groweth not old!"

Martyricon: Ever irrigated with divine waters, O passion-bearers of the Savior, ye water the whole earth with the emulation of your struggles, and forever render it fruitful in the virtues, for Christ.

Theotokion: O Theotokos, renowned intercession and hope of Christians: On the dread day intercede for me, who have greatly transgressed, and deliver me from terrible Gehenna, numbering me among the sheep at the right hand [of thy Son].

Canon of the Forerunner

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

Cease thou never to entreat the only Deliverer, Who gave release to those who were bound and ever glorifieth thee, O prophet, that I, who have been bound, may be released from my many transgressions

I have been wounded by the sword of pleasures, and cry out to thee in pain of heart: Heal thou the pangs of my soul, entreating Christ, the only Physician of souls and bodies.

O Forerunner who baptized the Word with thine own hand, cease thou never to entreat Him unceasingly, that from the hand of sin He deliver me who have sinned greatly and am brought low and condemned.

Because I have foolishly buried in the earth the talant entrusted to me by God, I await bitter retribution. Rescue me therefrom by thy supplications, O Baptist, I beseech thee with faith.

Theotokion: Thou didst remain unconsumed when thou didst take the unbearable Fire into thy womb, O Virgin. Wherefore, rescue me from the unquenchable fire, bedewing me now with the all-beauteous examples of true repentance.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: Who among men is able to describe the seedless conception of thy birthgiving? Who among mortals will not marvel at the birth of thine incorrupt Offspring? Wherefore, we, the tribes of earth, magnify thee, O Theotokos.

That we may inherit the good things to come, let us weep, let us sigh, let us entreat Christ, O ye faithful, while we have time for repentance and prayer.

Like the Canaanite woman I cry to Thee: Have mercy on me, O Christ, as of old Thou didst set aright the prostrate woman, O Jesus, and save me who am drowning in sins, as Thou didst Peter O Savior.

Martyricon: Afflicted by tribulations, imprisonment and torments, O martyred passion-bearers, ye passed over to the broad plain of consolation, and deliver us from oppression and transgressions.

Martyricon: While the earth hath now covered your bodies, heaven holdeth your holy souls; and standing ever before the throne of glory, they rejoice with the angels.

Theotokion: The Lord Who clothed Himself in me issued forth from thee, O all-pure one; wherefore, beseech Him to illumine me with the vesture of light, having now stripped from me the most grievous rags of the passions, O Virgin.

Canon of the Forerunner

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

Thou didst spring forth from a sacred root, O prophet, and didst wholly uproot the roots of evil, whereby I am choked and am become useless. O blessed one, set me aright, that I may put forth the fruits of divine repentance.

TUESDAY MATINS

The Church knoweth thee to be a most comely swallow and nightingale, O great Forerunner; for thou didst sing the hymn of repentance to souls laid waste and grown hard through evils. Wherefore, we bless thee with faith.

Unto all thou didst show the ways leading to the gates of salvation, O glorious Forerunner. Strengthen me to walk them, for I am drawn into all the trackless wastes of life and, beguiled, have committed evil.

The awesome day is nigh at hand, and having deeds worthy of condemnation, I lament: Lord, O Lord, Who alone art merciful: through the supplications of Thy Forerunner and all the saints, show me then to be uncondemned.

Theotokion: O thou who art full of grace, who gavest birth to the divine Light, illumine my soul, which hath been darkened by transgression, I pray, and show me to be free of everlasting darkness, that I may magnify and glorify thee, the ever-blessed one.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VII—

Cut me not down, a sinner, like the barren fig-tree, O Savior, but grant that I may tarry for many years, watering my soul with tears of repentance, that I may bring thee the fruit of almsgiving.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As Thou art the Sun of righteousness, enlighten the hearts of those who sing unto Thee: Glory to Thee, O Lord!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Rejoicing amid the tribunal of the violators of the law, Thy passion-bearers cried aloud: Glory to Thee, O Lord!

Glory..., Now & ever...: Theotokion—

From the Virgin Thou didst spring forth as light, O Christ, and hast illumined the human race. Glory to Thee, O Lord!

Then, "It is good to give thanks... Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Treat Thou the incurable sores of my heart, O Lord, for Thou alone art the Physician of souls and bodies; and ever grant that I may tread aright the paths of salvation.

O Baptist of Christ, who came before the Sun of righteousness, with thy divine supplications light thou the lamp of my soul, which hath been extinguished by my great evil, that, saved, I may ever bless thee.

Martyricon: Having suffered and been crowned, ye put the enemy to shame, and now dwell in the heavens, full of unapproachable light, O all-wise martyrs, praying in behalf of our souls.

Glory...: Heal Thou the incurable sufferings of my soul, O divine Trinity Who art piously worshipped in a single Godhead, rescue me from Gehenna and temptations, and grant me the eternal kingdom.

Now & ever...: In thy womb thou didst contain the Uncontainable One without confining Him. O pure Mother, ever beseech Him, that from all oppression and the assaults of the passions He deliver thy servants who glorify thee with love.

THE OCTOECHOS — TONE VII
ON TUESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Of old, a tree drove me from paradise, but now a tree restored me to paradise when Thou wast crucified, O Christ.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O awesome wonder! How can the Creator, standing before a created being, be condemned and crucified for the salvation of men?

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O Cross of Christ, amazement of the holy angels and great wounding of the demons: Save thy servants!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VII: Spec. Mel.: "Today Judas keepeth vigil..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Beholding her Lamb stretched out upon the Tree, the Virgin, the unblemished ewe-lamb, cried aloud: "Woe is me, O my Child most sweet! What is this strange and all-glorious mystery? How hath the iniquitous assembly lifted Thee up upon a Cross, and given gall for Thee to drink Who fed me with manna?"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

When Thy Virgin Mother beheld Thee nailed by the Jews to the Cross on Golgotha, condemned by an unrighteous verdict, O my Christ, she cried out: "Woe is me, O my Son most beloved! What is this strange sight? How can the senseless children of the Jews nail Thee, the Lord of all, to the Cross?"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O most holy Mistress, we have all come to know thee alone as her who was manifest as a virgin even after giving birth. And when thou beheldest Him to Whom thou gavest birth, with His hands nailed to the Tree of His own will, thou didst cry out: "O Longsuffering One, Thou diest of Thine own will, delivering all who hymn Thee from death!"

Glory..., Now & ever...: Stavrotheotokion—

O most holy Virgin Mistress, who gavest birth unto the Lord Who in His lovingkindness was nailed to the Cross, and poureth forth a stream of life upon the world: Entreat Him, that our souls may be saved; for thee alone do we, the faithful, have as a refuge, bulwark and aid. Wherefore, we flee to thy protection.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone VII—

No longer are we forbidden the Tree of life, for we have Thy Cross as our hope. O Lord, glory to Thee!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Suspended upon the Tree, O Immortal One, Thou didst break the snares of the devil. O Lord, glory to Thee!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Caring nought for all the things of earth, O holy martyrs, and having manfully preached Christ at the tribunal, ye received from Him rewards for your torments; but as ye have boldness, beseech Him, as the almighty God, that He save the souls of us who flee to you, we pray.

Glory..., Now & ever...: Stavrotheotokion—

Beholding thy Son upon the Tree of old, thy heart was wounded with the sword of grief, O all-pure one.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON TUESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

With the serenity of thy divine entreaty cause thou the tempest of my lusts and passions to cease, O all-immaculate one, that with a calm heart I may glorify thine ineffable birthgiving.

Through thine Offspring hath all desire and sweetness come to be, O Mistress Theotokos, for He driveth away all the bitterness engendered by the passions and transgressions of thy servants.

Glory...: Deliver me from the deception of the demons, from oppression, harm and temptation, O all-pure one, that with faith I may glorify thee who, after God, art my helper and protection.

Now & ever...: O Word of God, in the bush Thou didst reveal Thyself unto Moses, burning like fire, yet in nowise consuming it, showing forth an image of Thy nativity from the Virgin, through whom Thou didst assume human form.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Earnestly entreat Him Who was lifted up upon the Cross and hath cast down hell, O Theotokos, in behalf of those who ever faithfully hymn thee with sacred songs and hymns, O hope of the world and help of the faithful.

Glory...: O Mistress who by thy birthgiving hast freed men from the corruption of death: Deliver me from the corruption of the passions, from infirmities and grievous transgressions, and by thy divine mediation grant me the life which groweth not old.

Now & ever...: Having immutably made Thyself like unto men in all things, O Word of God, thou didst manifestly issue forth from the pure Virgin, and hast revealed to all the thrice-radiant Godhead in the indissoluble Essence and immutable Hypostases.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Spread forth thy mercy and lovingkindness upon thy servants who ever pray to thee, O pure one, delivering them from dreadful torment by thy supplications.

With pure prayer and fervent love I flee unto thee, O all-immaculate one. Be thou the expunging of my manifold transgressions, delivering and saving me.

Glory...: By thy birthgiving, O all-pure Mistress, thou hast shown thyself to be the mediatress of our Joy. Beseech Him, O all-immaculate one, to deliver us from perils and vouchsafe unto me eternal life.

Now & ever...: O Christ God, Who didst not leave the bosom of the Father when Thou becamest incarnate of the Virgin: Preserve Thy flock which worshippeth the divine images of Thy dispensation.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

Thee do I entreat, O pure Virgin, to deliver my soul from gloomy sin, and to illumine it with the divine radiance of repentance and thy mercy.

By thy supplications and entreaties deliver those who find themselves in the midst of an abyss of cruel temptations and violent passions, O all-holy and pure one, and save those who praise thee.

Glory...: O all-holy Theotokos, who didst conceive God in thy virginal womb and gavest birth unto Him: from all eternal damnation deliver those who hymn thee.

Now & ever...: Knowing thee to be the Mother of God and our helper, O pure one, we set thee before the compassionate Lord as the mediatress of our salvation.

ODE VI

Irmos: I cried out to Thee, O Lord, when I was afflicted, and Thou didst raise up my life, O greatly Merciful One.

Entreat thy Son, Who was lifted up upon the Cross and hath delivered men from corruption, O Mistress, that we be saved.

O all-pure Mistress, forsake me not who place my trust in thee; but haste thou unto mine aid.

Glory...: From grief deliver those who invoke thy divine name, and free them from dreadful torment.

Now & ever...: O all-pure Mistress our steadfast hope, preserve those who with love hymn thee as the true Theotokos.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

Christ God, Who was crucified for our sake and hath cast down the dominion of death, do thou unceasingly entreat, O Virgin Theotokos, that He save our souls.

ODE VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

In distraction and grief, and amid misfortunes, O all-pure one, I fervently call upon thee with all my heart: Anticipate my need, and deliver me and grant me peace, O pure one.

The threefold billows of many transgressions and passions batter me and cause me to sink into the depths of destruction; but grant me thy hand and save me, O Theotokos, and have mercy upon me in thy might.

Glory...: I bring Thy Mother before Thee, O Savior Who lovest mankind, to make supplication for me. Receiving her, deliver me from transgressions and the judgment which is to come, and rescue me from everlasting torment.

Now & ever...: Possessed of a soul done to death by grievous crimes, I beseech thee, O Mistress, who hast slain hades by thy birth-giving: Grant me life through examples of repentance.

ODE VIII

Irmos: Christ Who is truly God, the Author of the existence of all, let us exalt supremely and glorify for all ages.

From misfortunes, corruption and the passions save me, O all-pure one; for I flee to thee, my hope and divine salvation.

Having delivered me from evil accusers at the last hour, O Mistress and Virgin, do thou thyself guide me to the divine habitation.

Glory...: Rouse thyself, O my soul, and, falling down, cry aloud unto the Theotokos: O hope and salvation of all, deliver me from eternal fire!

Now & ever...: Let us hymn the Virgin who alone among women is blessed, glorifying and supremely exalting Christ for all ages.

ODE IX

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

The Theotokos offereth Thee entreaty on my behalf, O Christ my Master. Accepting it, deliver me from all torment.

I ever entreat thee, O Mistress: Deliver my lowly soul from the judgment and torment which are to come.

Glory...: Beseech my Creator and Fashioner, O Virgin, that He deliver me from the dread judgment and grant me life.

Now & ever...: O most immaculate and pure Virgin Mother, from spiritual defilement deliver thy flock which magnifieth thee.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VII—

The Church crieth out to Thee, O Christ God, bowing down before Thee in the pine, cedar and cypress: Grant victories to the faithful for the sake of the Theotokos, and have mercy on us!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O Christ God, Who for my sake endured nailing to the Cross, accept my ready praise, and save me.

Glory..., Now & ever...: Stavrotheotokion—

Christ God, Who was crucified for our sake and cast down the dominion of death, do thou unceasingly entreat, O Virgin Theotokos, that He save our souls

After the second chanting of the Psalter, these sessional hymns of the Cross, in Tone VII—

O Christ, Thou didst show the tree of Thy Cross to be more radiant than fire and more powerful than flame, for it consumeth the sins of men and illumineth the hearts of those who hymn Thy voluntary crucifixion. O Christ God, glory to Thee!

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O Christ God, Who hast dominion over the incorporeal hosts and knowest the slothfulness of my soul, save me by Thy Cross, in that Thou lovest mankind.

Martyricon: Rejoice, O ye righteous! Let the heavens be glad! For having struggled on earth, the martyrs trampled the enemy underfoot. Let the Church triumphant leap up, celebrating Christ God, the one Judge of the contest and Awarder of trophies, Who granteth the world great mercy

Glory..., Now & ever...: Stavrotheotokion—

When she beheld Thee crucified, O Lord, the Virgin cried out to Thee weeping: "I hymn Thine ineffable longsuffering, O my Son, and Thine utter and divine condescension toward men!"

After the third chanting of the Psalter, these sessional hymns, in Tone VII—

When Thou wast crucified, O Christ, the enemy was bound and death slain, and the souls held fast in the nether regions of hades were loosed from their bonds.

O Thou Who for our sake willingly accepted crucifixion, crush the enemy who refuse to recognize Thee as the true God, and save us.

Glory..., Now & ever...: Stavrotheotokion—

Ever preserved by the Cross of thy Son, O Virgin, we elude the attacks of the demons; wherefore, hymning thee as is meet, we glorify thee, O most hymned Theotokos.

ODE I

Canon to the precious & life-creating Cross of the Lord, the acrostic whereof is: "When the Cross was planted it uprooted deception", the composition of Joseph, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn a victory.

Mocked, the Master endureth crucifixion, removing the mockeries of men in that He loveth mankind. He is pierced by a spear, thereby slaying the adverse foe.

Wielding Thy Cross like a bow, O merciful Savior, with the darts of the nails Thou didst wound the adversary, and didst heal men, who of old were wounded by him.

Martyricon: By the blood of the saints were the abominable defilements of blood offered to the idols abolished; and the whole earth is sanctified, ever blessing the martyrs with praises.

Martyricon: The hosts of heaven lifted their voice in song, beholding those on earth doing battle against incorporeal foes. Wherefore, the Judge of the contest hath crowned them victors.

Theotokion: "The record of Adam was torn asunder when Thou wast pierced by the spear, O my Son," the all-pure Mistress cried out; "Wherefore, I hymn Thy suffering, which poureth forth dispassion upon all, O Master."

Another canon, of the all-holy Theotokos, the composition of Joseph, in Tone VII—

Irmos: Same as the foregoing.

O Theotokos, preserve thy people, who hymn thy mighty works with love, and deliver them from harm; for thou art the intercessor, guide and confirmation of all, O pure one.

O Virgin who gavest rise to the Water of immortality, grant us the waters of healing, washing away all the deadly passions of our souls and bodies.

O Mistress, full of the grace of God, thou wast shown to be the honored habitation of Him Who honored the nature of our forefather [Adam]; wherefore, we beseech thee, O pure one: Deliver us from all dishonor.

Having given birth to the Sun of righteousness for the world, O most immaculate Maiden, drive the darkness away from those who hymn thee with faith in this thy splendid and holy temple.

Ode III

Canon of the Cross

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

O Jesus, Who stretched out the heaven as it were a curtain, Thou didst stretch out Thy hands upon the Tree, healing the intemperance of Adam, in that Thou art merciful, and snatching all from the hands of the lying enemy.

With thorns do the iniquitous men crown Thee, O Christ our King, Who hast crowned men with glory, uprooted the thorns of Adam's disobedience, and planted the plant of understanding for all.

Martyricon: Mortal in essence, therein ye deigned to teach immortality, O all-wise ones; wherefore, wounds and tribulations, persecutions and beatings, and the severing of your members, did ye all endure, rejoicing, O martyrs.

Martyricon: With steadfast intent ye brought low the lying enemy who boasteth that he will destroy all things, O ye athletes who humbled yourselves for Christ; and having arrayed yourselves against him, ye were exalted with divine might.

Theotokion: O Mother and ewe-lamb, beholding the Lamb Who is slaughtered of His own will going to His Passion, thou sheddest fountains of tears, saying: "What is this sacred thing, O my Child? How dost Thou die, intending to bring life to those who have died?"

Canon of the Theotokos

Irmos: Same as the foregoing.

In this thy divine temple, wherein thou hast shown forth a well-spring of miracles, O pure one, grant the salvific petitions of thy servants; and deliver them from torment, ever pouring forth thy divine visitation.

Having given birth to Christ, the Abyss of mercies and Bestower of all good things, in manner transcending cause and recounting, O pure one, thou truly showest this thy divine temple to be the expunging of all the passions, through thy divine overshadowing.

Blessed is the Fruit of thy womb, O Virgin Theotokos, joy of all; for thou truly gavest birth to the joy and gladness of the whole world, Him Who loveth mankind, driving away sinful grief, O Bride of God.

O Virgin, thou noetic coffer, who truly gavest birth to the incorrupt Manna: Come among us at this hour; and of all defilement rid us who in pure manner call thee blessed.

Ode IV

Canon of the Cross

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Having appeared on earth as a man, Thou didst make men heavenly; and suspended upon the Tree, O Master, Thou didst exalt with Thyself all who hymn Thy sufferings.

For mortals Thou dost die, O Life, and for the unjust Thou endurest violent suffering, O my righteous Jesus. We hymn Thine infinite lovingkindness, O Long-suffering One.

Martyricon: The onslaught of wild beasts, the raging of the fire, the severing of hands and feet, the mutilation of your members, and all other tortures which win divine delight, did ye endure, O martyrs.

Martyricon: Crying out to Christ, the God of all, from the ends of your bodies, O athletes, ye were heard, and have now been set high upon the rock of divine perfection.

Theotokion: Make entreaty for us to Him Who became incarnate of thee, O Theotokos, that we who glorify His sufferings may find help in time of peril.

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old, Habbakuk proclaimed thee the mountain overshadowed by the virtues, protecting all from the burning of the malice of men's ancient foe, O all-pure Mistress Theotokos.

Offer supplication unto the Lord Who became incarnate for thine all-pure blood, O Mistress, that He save from all harm thy people, who bless thee as is meet.

This thy temple, full of the grace of God, hath become a source of healing for men's souls and bodies, O all-glorious one; for it causeth every disease to cease and washeth away the passions of those who with faith call thee blessed.

By thy fervent and honorable visitation, O Virgin Mistress, save all who with love flee to thine aid, and visit and grant their petitions which lead unto life.

ODE V

Canon of the Cross

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

Accepting crucifixion for the removal of evils, O Word of God, Thou didst taste gall, abolishing the bitter harm wrought by the pleasing fruit. Glory to Thy great lovingkindness!

By Thy suspension upon the Cross, Thou didst cause the whole earth to quake by Thy divine might and healest the abasement thereof, O Master; and Thou makest wavering hearts steadfast in the knowledge of Thee.

Martyricon: Belial everywhere spread his evil nets, yet he did not ensnare the martyrs of Christ; for, receiving wings of fire, they reached the divine mansions.

Martyricon: Deified by God with the hand of His abundance, O passion-bearers, ye were in nowise daunted by painful tortures, for for you it was as though others were suffering; and ye remained thus, O all-wise ones.

Theotokion: When Thou wast hanging upon the Cross, the pure Virgin, wracked with lamentation, cried out: "With what eyes shall I look upon the burning Eye Who driest up all the depths, O my Son?"

Canon of the Theotokos

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

Keeping vigil, we are weighed down by the sleep of sin, O pure one; yet in thine all-honored temple take pity on us by thy vigilant divine supplication, O Bride of God.

O pure one, grant a helping hand unto all of us who have recourse unto thee; wash away the defilement of all evil, and by thy supplications cleanse us of illness.

O all-pure Theotokos, who conceived God in thy virginal womb and gavest birth to Him: From all everlasting condemnation deliver those who hymn thee.

The souls of those who come to thy temple with faith, having grown old through sins, are renewed, O all-immaculate one, and they all glorify thee as is meet.

ODE VI

Canon of the Cross

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

O only Deliverer, Thou didst pay Thy saving Blood as our price, didst redeem us who were held captive, and didst bring us to Thy Father, slaying the tyrant by the Cross, O all-good Christ.

Of old, through intemperance I suffered a grievous fall, but Christ, uplifted upon the Cross, His arms stretched out, exalted me, who had fallen, and manifestly healed all my wounds.

Martyricon: In nowise sleeping the slumber of deception, O martyrs, ye lulled to sleep every assault of the tormentors; and having fallen into the excellent sleep of the righteous, O blessed ones, ye became ever-watchful advocates for all.

Martyricon: Established firmly upon the rock of Christ's divine precepts, O most glorious martyrs, ye remained unmoved by the wiles of the enemy; and with divine wisdom ye trampled him underfoot, divinely hastening to God.

Theotokion: O Theotokos, thou gavest birth to a young Child, Who is known to exist timelessly with the Father, before all ages, and Who by His Cross reneweth mankind, which had grown old through sins by the counsel of the author of evil.

Canon of the Theotokos

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Thou alone hast poured forth the Water of salvation upon us, O only pure one, drying up the burning of deceptions; and thou bedewest the true understanding of thy servants.

O animate city of our God, free thy flock from godless barbarians, earthquake and want, and from every temptation.

With the application of thy supplications cure the sores of our souls, O Theotokos, that we may hymn thee with divine voices.

O Virgin Maiden, who by thine all-pure birthgiving released Eve from pain: Release me from the pain of the passions of soul and body.

ODE VII

Canon of the Cross

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

The life of our first parents, devoid of pain, did I find when thou wast suspended upon the Cross and died of Thine own will, and slew the serpent, O greatly merciful Jesus Christ.

We have all been delivered from the curse of the law; for the Bestower of the law was lifted up upon the Cross, pouring forth ever-flowing blessing, grace, mercy, and the abolition of corruption.

Martyricon: Approaching tortures with willing haste, the martyrs voluntarily emulated Him Who suffered; and, crowned by Him, they now join chorus with the angels.

Martyricon: Giving your bodies over to divers torments, O all-praised martyrs, ye drowned the incorporeal foe in the streams of your blood, and pour forth fountains of healing.

Theotokion: "How can I not weep, beholding Thee upon the Cross, O my Child most sweet? How can I not lament Thee Who sufferest unjustly, O most righteous Judge?", the Virgin Mother exclaimed.

Canon of the Theotokos

Irmos: Same as the foregoing.

O most hymned Virgin, who gavest birth to the divine Fire, burn up the tinder of the passions of those who hymn thee, and illumine all with the light of repentance, we pray.

O incorrupt Maiden, deliver us from corruption; O animate palace of God, show us to be temples of the divine Spirit, that we may unceasingly hymn thee with faith in thy temple.

Thou pourest forth streams of healings upon all, for thou gavest birth to the Source of life, O Theotokos. By thy fervent supplication cleanse this thy flock of defilement, O Bride of God.

All the divine prophets, beholding the figures of thy divine birthgiving, chanted with joy, crying: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: Emulating the children who in the furnace received the dew of the Spirit, let us say with faith: Bless the Lord, O ye works of the Lord!

The blood and water which flowed from Thy side renewed the whole world and poured forth incorruption, O Savior, and brought abominable sacrifices and the shedding of corrupt blood to an end. Wherefore, all of us, Thy works, hymn Thee as Lord and exalt Thee supremely for all ages.

Thou wast ringed about with a crown of thorns, wast given gall and vinegar to eat, wast spat upon, beaten and lifted up upon the Cross, Thy hands pierced with nails. And I, saved thereby, cry out to Thee: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Martyricon: Most splendidly enriched from the inexhaustible treasuries of truth, O athletes, ye spat upon all the poverty of the idols and showed yourselves to be enrichers of the poor, crying out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Martyricon: Having refused to obey the unlawful edicts of the tyrants, O martyrs, ye were cast into a fiery furnace like the youths, and therein found the dew of God which cooled you, as ye cried: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: The ark of the law prefigured thee of old, O pure one, containing not the tablets of the law, but Christ, the Bestower of the law, Whom iniquitous men nailed to the Cross, and Who saveth us who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Theotokos

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

Pouring forth an abyss of miracles upon the world, O most hymned Virgin, dry up the effluvium of our passions, and pour forth the dew of remission upon us who honor thee with undoubting faith.

The Sun of righteousness, Who shone forth from thee upon those sitting in the darkness of the passions, made thee light, O most hymned and pure one; wherefore, we hymn thee as is meet, O Theotokos.

As a most splendid temple of God, O pure one, show thy servants, assembled in thy holy temple, to be habitations of the Spirit; for we glorify thee for all ages.

With the light of thy birthgiving thou hast wondrously enlightened the whole world, O Theotokos, bearing in thine arms the true God Who ever enlighteneth those who cry with faith: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

The might of the enemy in nowise failed until Thou didst cry out mightily on the Tree to Thine unoriginate Father, and called Thy scattered sheep to the knowledge of Thee, O Christ, mighty Master.

Of Thine own will thou wast uplifted upon the Cross like a lamb, O Master, snatching Thy reason-endowed sheep from the wolf, O Savior, and enclosing those who hymn thee in the fold of Thy precepts.

Martyricon: Shown to be emulators of Thy sufferings, the right glorious passion-bearers endured multifarious methods of torture, O Thou Who lovest mankind; wherefore, they received crowns of glory and have been vouchsafed Thy kingdom, O Christ.

Martyricon: The solar rays of grace shine round about, illumining the faithful on the right laudable feast of the honored passion-bearers; wherefore, ever celebrating this, we are delivered from the darkness of grievous transgressions.

Theotokion: A noetic Light shone forth on the Cross — thy Son, O all-pure one — rebuking the princes of darkness; and darkening the light of the sun, He illumined the fullness of the faithful, O all-immaculate one.

Canon of the Theotokos

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

Thou wast shown to be more sacred than the hosts on high, for thou gavest birth to the Creator of all, O holy Theotokos, Mother who knewest not man; wherefore, with the angels we glorify thee, unceasingly hymning thy mighty works.

Enlightened by the rays of the divine Spirit, the most sacred prophet of old beheld thee as a mountain overshadowed, O Virgin Theotokos; wherefore, we on earth bless thee with the angels, as thou didst foretell, O thou who art blessed of God.

Thou wast shown to be the jar holding the divine Manna, and wast seen to be a ladder leading men up from earth, O Virgin Theotokos who alone knewest not wedlock; wherefore, we, the faithful, having assembled, glorify thee as is meet, O divinely joyous one.

O Maiden who wast the dwelling-place of the Godhead, bathing me with tears, cleanse me, who have become a den of soul-destroying

thieves and a place where every iniquity is wrought; and show me to be an abode of the divine Spirit.

O Virgin Mistress, who alone gavest birth to the preëternal Light: Deliver me from everlasting darkness, and enlighten my soul which hath become wholly darkened through the passions of life, that I may ever glorify thee with love.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VII—

O Master Who lovest mankind, Who art the Bestower of life, by Thy Cross Thou didst redeem the whole world. O Lord, glory to Thee!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

The Vine of life was nailed to the Cross, and the nations embraced paradise with the thief. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory to Thee!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: The all-praised passion-bearers of Christ were shown to be beacons for the world, crying aloud: Glory to Thee, O Lord!

Glory..., Now & ever...: Stavrotheotokion—

When the most immaculate one beheld Thee nailed to the Tree of Thine own will, weeping she hymned Thy might.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Thou didst stretch forth Thy hands upon the Cross, in Thy great goodness setting aright the fall of Adam, who stretched out his hands to the fruit of the tree, O Compassionate One; wherefore, we glorify Thee, O Benefactor and Lord.

On the place of the skull the assembly of the Jews crucified Thee, O Christ our King, Who crushed the head of the wicked destroyer, and poureth forth upon us rivers of remission from Thy holy side.

Martyricon: Emulating the honored and saving sufferings of Christ, O all-praised martyrs, ye endured multifarious tortures, and together have passed over into immortality; wherefore, ye are blessed.

Glory...: O holy Trinity, preserve us, Thy servants, who hymn Thee, strengthen us with the power of the Cross, and instruct us how to reach the heavenly city, that, residing there, we may find mercy.

Now & ever...: Beholding Him Who was born of thee, crucified, O pure Mother, thou didst shed tears, thy womb in turmoil, and didst cry: "How dost Thou willingly suffer these things, O my Son, desiring to deliver mankind from the passions?"

ON WEDNESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Having tilled the whole earth with the plough of the knowledge of God, O glorious apostles, ye caused a multitude of the faithful to spring forth.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Set at nought the winter of my passions, O blessed apostles, and shine forth upon me the pure spring of peace.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

As disciples of the Word ye brought the assemblies of the nations over from senselessness to the knowledge of God.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the great & holy wonderworker Nicholas, in Tone VII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

As of old thou didst by thy supplications deliver the officers who were to be executed, O father Nicholas, so do thou now save us.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O holy and most blessed hierarch Nicholas, deliver from griefs all who invoke and hymn thee with faith and love.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Free thy servants from famine and pestilence, from earthquake and tribulations, and from all want, O all-wise and holy hierarch Nicholas.

Glory..., Now & ever...: Theotokion—

Convey the entreaty of thy servants to thy Son, O most pure one, that He may save all whom He hath created.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the apostles, in Tone VII—

O glorious apostles, pillars of the Church, preachers of the Truth, radiant beacons: With the fire of the Spirit ye consumed all deception and illumined the human race with faith. Wherefore, we beseech you: Entreat our Savior and God, that He grant peace to the world and save our souls.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

O apostles of Christ, husbandmen of the Savior, bearing the Cross upon your shoulders as a plough, and having cleared the earth made hard by the deception of idolatry, ye sowed the word of faith. And ye are fittingly honored, O holy apostles of Christ.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O most praised martyrs, spiritual lambs, reason-endowed holocausts, acceptable sacrifices well-pleasing to God: the earth did not hide thee, but heaven received thee, and ye are become communicants with the angels. With them entreat our Savior and God, we pray you, that He grant peace to the world and save our souls.

Glory..., Now & ever...: Theotokion—

Let us hymn as the Mother of God the Word her who alone was an all-pure virgin after giving birth, saying: Glory to thee!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

OCTOECHOS — TONE VII
ON WEDNESDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

With waters flowing with life, O Virgin, give drink to my soul which withereth away under the burning heat of sin, that I may produce the fruitful grain of godly compunction.

Rain down upon me drops of compunction, O pure Maiden, and with drops of compassion wash away all the defilement of my soul which hath come upon it through inattention.

Glory...: Having taken thy Creator into thy womb, thou gavest birth unto Him without seed, and God became an infant. O strange wonder! Thou art both handmaid and mother, O Mistress who hast not known wedlock!

Now & ever...: O all-pure Virgin Mother, thou gavest birth for us to Christ, the Deliverer of the human race, our Liberator and Savior; wherefore, manifestly knowing thee to be the mediatress of eternal life, we glorify thee.

Ode III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Having dyed a purple robe — His body — in thine all-pure blood, and put it on without assuming the corruption of nature, the King of all issued forth from thee as both God and man, O Virgin, possessed of immutable royalty.

As a treasury of good and ineffable things given by God unto all, O Virgin, thou bestowest an abundance of grace and wondrous gifts upon us who pray to thee amid perils, misfortunes and infirmities.

Glory...: Thee, O pure one, did the wondrous Daniel foresee as the mountain from whence Christ was cut, Who hath crushed the graven images of the demons. Wherefore, delivered by thy birthgiving, we hymn thee as the cause of all good things.

Now & ever...: The divinely eloquent one once foresaw thee as a scroll whereon the Word was writ by the finger of the Father, O pure one; wherefore, pray that He inscribe me in the Book of Life, rending asunder the evil record of my sins.

Ode IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Make entreaty unto Him Who was born of thee, O Theotokos, that we who glorify His sufferings may find help in time of evil plight.

The Author of nature, the Myrrh Who poured forth from thee, O all-pure and pure one, hath filled all things with sweet fragrance through divine understanding, and hath dispelled the fœtor of falsehood.

Glory...: Christ God hath set thee up as a noetic ladder for those on earth, O pure one, and by thee He leadeth the faithful up to divine and celestial works, in that He is full of loving-kindness.

Now & ever...: Weighed down by the great burden of sin, O good one, I cry unto thee: Be thou my cleansing, O thou who gavest birth to Him Who taketh away the transgressions of the world!

Ode V

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

O Mother of God Who loveth mankind, O all-hymned Theotokos, by thine entreaties send down the expunging of transgressions upon me who ever praise thee with faith, love and hymns.

O all-pure Theotokos, in that thou art the receptacle of the immutable Light and the temple of the divine Effulgence, with thy light illumine my darkened soul, I pray.

Glory...: O Lord my God, Whose pleasure it was to become man, I entreat Thee: Be thou well-pleased to save me, a prodigal, for the sake of the pure and virgin Maiden who gave birth unto Thee in purity.

Now & ever...: O Mistress Mother of God, O all-immaculate one who for the world gavest birth to hypostatic Life, grant thou the forgiveness of my transgressions.

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

By thy seedless birthgiving, O Theotokos, have we been delivered from the corruption of death and the sin of Adam; for thy Son, Who alone is both God and man, granteth to the faithful deliverance from offenses.

Rend asunder the record of my transgressions, O Mistress, through thy divine supplications recording me in the Book of the Saved, that in praise I may hymn thee, who art more holy than the cherubim.

Glory...: They who of old were cast from before Thy face by Thy righteous judgment, O Christ, hast Thou recalled by Thine advent in the flesh, in that Thou art full of loving-kindness. And now, O Good One, accept us who have committed offense, and free us from evils.

Now & ever...: O all-pure Virgin, I entreat thee who gavest birth to the Benefactor and Cleansing of sinners: By thy maternal supplication expunge my guilt for my countless transgressions, for thou hast the power so to do, as the Mother of thy Son.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

Beneath thy protection do all mortals flee. Deliver our souls from everlasting life, O good one.

ODE VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

My mind, which is weighed down by sin, O most immaculate one, do thou rouse unto good works, that I may bless thee who art more honorable than all creation.

In the furnace the three young children prefigured thy birthgiving, for thou wast not consumed when thou gavest birth to Fire, O pure one; wherefore, consume now the tinder-like passions of my heart.

Glory...: Perceiving thee to be beauteous and comely among women, the Lord became incarnate of thee; wherefore, entreat Him, O all-holy Maiden, that He save me.

Now & ever...: The divine Dew which issued forth from thee, O all-immaculate one, bedeweth those who have withered under the burning heat of sin; wherefore, I beseech thee: Bedew my soul which hath withered also.

ODE VIII

Irmos: The bush, which partook of fire on Sinai yet was not consumed, revealed God to Moses, who was slow of speech and spake with difficulty; and the three children, unvanquished in the fire, showed forth zeal for God, chanting: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The bush which conversed with fire on Sinai, yet was not consumed, showed forth thy strange birthgiving to Moses the God-seer; wherefore, marvelling at thy strange birthgiving, O pure one, he cried aloud, rejoicing: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

O pure Virgin who gavest birth to Life, grant life to my mind which hath been slain by sin, and by thy maternal pleas to God save me who ever chant: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Glory...: At night and during the day I have thee, O pure one, as my steadfast protector against foes visible and invisible, and I am in nowise daunted by their evil and wicked assaults, chanting: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Now & ever...: Moved by His love for mankind, in that He is good, thy Son, O Theotokos, hath given thee as help against the enemy and the healing of sufferings unto those who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

ODE IX

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom naught can resist and dwelling-place of the Infinite: thee do we magnify.

OCTOECHOS — TONE VII

Having nourished as an infant Him Who as Creator sustaineth and sanctifieth the whole world, thou hast been shown to be the Mother of the Almighty according to the flesh, the irremovable riches of virginity, O Virgin Theotokos, thou Bride who knewest not man.

Having given birth to the Word Who loveth man exceedingly and taketh away the sin of the world, O Virgin, entreat Him to send down the remission of sins upon us who with unwavering faith bless thee as is meet.

Glory...: Enamored of sin, I tremble in fear lest I suddenly reach the end of my life, O pure Mistress, intercessor of all the oppressed. Wherefore, be thou now entreated, that thou strengthen me by examples of repentance.

Now & ever...: Let me not be sent into the fire prepared for me, O most Compassionate and greatly Merciful One, for the Virgin who gave Thee birth imploreth thee, with the divine choir of the incorporeal hosts, the apostles, prophets, martyrs and holy hierarchs, and the souls of the righteous.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone VII—

O Word, Thou didst reveal Thine apostles as husbandmen in Thy garden, who cut down the idols; wherefore, having preached thee, the Master, among the nations, they were magnified in piety.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Earthly glory did ye not love on earth, O glorious ones, and preaching the God of heaven to men ye brought them to Him.

Glory..., Now & ever...: Theotokion—

Even though creation recognized thee as a mother, yet hath the Creator shown thee to be a virgin; for thou gavest birth in the flesh unto Christ God, Who saveth our souls.

After the second chanting of the Psalter, these sessional hymns, in Tone VII—

As is meet, with hymns let us honor the all-wise apostles of Christ God as nurturers of our salvation; for, having driven away the ungodliness of deception, they have saved the world, as those who beheld the Word with their own eyes—His servants, friends and brethren.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The prophets preached, the apostles taught, the martyrs confessed and we have believed that Thou art Christ, the Son of God, the Deliverer of the world.

Martyricon: Having armed themselves with the power of Thy Cross, Thy martyrs, O Lord, vanquished the enemy and put the falsehood of the idols to shame; wherefore, hymning Thee with the angels, they cry out a hymn of victory, glorifying Thee, O Christ. Through their supplications grant our souls cleansing and great mercy.

Glory..., Now & ever...: Theotokion—

Rejoice, thou through whom the Word became immutably flesh and dwelt among us! Rejoice, O pure one, joy of the apostles and martyrs and salvation of us, the faithful! Rejoice, O Mother of Christ God!

After the third chanting of the Psalter, these sessional hymns, in Tone VII: Spec. Mel.: "The Fruit of thy womb..."—

O most lauded disciples of the Lord, who like beacons illumined the whole world: Pray ye, that light may shine upon me who am in the darkness of transgressions and the passions.

As lamps unto the world, O apostles of the Lord, upon the faithful ye ever greatly shine forth the Word Who driveth away the gloom of deception; wherefore, ye enlighten the nations with baptism, as ever honored preachers of the Trinity.

Glory..., Now & ever...: Theotokion—

O Virgin, joy of the world, with the apostles unceasingly entreat thy Son, that He grant forgiveness of our transgressions and correction of life.

ODE I

Canon of the holy, glorious and all-praised apostles, the composition of Theophanes, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Godlike in your striving for the divine, ye shattered the gods of the ungodly, and to divine love ye have moved all who came to believe in God, O most honored ones. *Twice*

As the salt of the whole earth, O divinely eloquent apostles of the Lord, halt the corruption of my heart, and cure it, for it hath lost its savor.

When the most righteous Judge of all will come again, He will sit down with you, O godly apostles; deliver us then from all condemnation.

Theotokion: O all-pure Virgin Theotokos, pray thou with the incorporeal angels, the prophets, martyrs and apostles, that we may receive remission of transgressions and rich mercy.

Another canon, to the great & holy wonderworker Nicholas, the acrostic whereof is "Accept thou our seventh entreaty, O Nicholas", the composition of Joseph, in Tone VII—

Irmos: In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

Having lived a glorious life on earth, O Nicholas, cause those who glorify thee to share in the glory on high.

Sailing the deep of evils, we are buffeted by the waves of life's temptations, O most blessed ones, from which do thou save us.

Grant me now a generous helping hand, O father Nicholas, and deliver me from enemies, visible and invisible.

Theotokion: He Who created the immaterial ministers was born of thee in His ineffable mercy, O Theotokos, and was seen of men.

ODE III

Canon of the Apostles

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Like the heavens ye proclaim the glory of God, as saith the prophet, O wise disciples of God, manifestly making clear His divine incarnation and sufferings, whereby deliver ye all from the passions, death and corruption.

Ye were shown to be sharp arrows of Christ the mighty, O wise disciples of the Lord, wherefore deliver me from the arrows of the evil one, and heal my heart, which hath been grievously wounded by the sword of sin.

O disciples of Christ, who laid bare all the wiles of the enemy and clothed him in shame, make haste to array me in divine vesture, for I have been cruelly deceived and stripped naked of the divine raiment.

Theotokion: O God, Who created the hosts of heaven by Thy word and bestowed grace upon the prophets, disciples and all the martyrs: By their supplications and those of Thine all-pure Mother save and have pity on all, in that Thou art full of lovingkindness.

Canon of Saint Nicholas

Irmos: O Thou Who lovest mankind, Who established the heavens and made firm the foundation of the earth upon many waters: establish Thou my mind in Thy will.

Offering up supplication for the whole world, save us from all need and countless tribulations, O holy Nicholas.

As thou didst deliver from prison those inescapably bound, break asunder the bonds of mine evil deeds, and by thy supplications propitiate God, O holy Nicholas.

Night and day we all call thee our helper, O holy Nicholas; bear thou our prayers unto the Lord, ever preserving us.

Theotokion: O all-pure one, thou tongs which received the burning divine Coal in thy womb without in any wise being consumed: burn up our transgressions.

ODE IV

Canon of the Apostles

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

The Son Who is equally enthroned with the Father, and Who became incarnate as a man on earth, chose you as disciples, to proclaim His divinity to all nations. *Twice*

I have been wounded in heart, wretch that I am, having made myself subject to the authors of all the passions in the sickness of my mind. Wherefore, I pray: Heal me, O apostles, physicians of the infirm.

Deliver us from the passions, O glorious apostles, from grievous misfortunes and tribulations, from all perils and most painful torments.

Theotokion: Pray to God, O chosen Mother, with the sacred apostles, martyrs and prophets, that we be delivered from misfortunes, tribulations and transgressions.

Canon of Saint Nicholas

Irmos: By Thy dispensation the virtue of Thine ineffable wisdom hath covered the heavens, O Christ God Who lovest mankind.

With thy wisdom blackening the mind of Arius, which was benighted by heresy, thou didst enlighten those deceived by him, O Nicholas.

Treat my many sores with thy God-pleasing prayers, O divinely blessed father Nicholas, and enlighten my heart.

Having mortified the uprisings of the passions, O most blessed one, by thy supplications enliven me who am done to death by them, and make me new.

Theotokion: Thou gavest birth in the flesh unto the Timeless One. Him do thou entreat, that He deliver from chronic evils us who hymn thee, O most immaculate one.

ODE V

Canon of the Apostles

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

O Lord my God, Who of old bestowed peace upon Thine apostles: By their supplications grant peace and forgiveness of transgressions unto all. *Twice*

O Lord my God, Who knowest the offenses of my soul and the uncorrected ways of my heart: Freely taking pity, save me through the entreaties of the apostles.

O Lord my God, in Thy great goodness Thou didst save the thief and the sinful harlot. Through the supplications of Thine apostles take pity on me, the prodigal.

Theotokion: O Lord my God, Who wast born of the Virgin who knew not wedlock: By her supplications and those of Thine apostles grant me cleansing of offenses, and deliver me from the torment which is to come.

Canon of Saint Nicholas

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

The counsels of ignorant men, which are ever directed against us, do thou render ineffectual by thy supplications, O Nicholas.

By thy supplications rend asunder the bonds of our evils, O most holy Nicholas, who hast bound the malice of the soul-corrupting serpent.

Ever sinning in mind and beset by a multitude of evils, we invoke thee as a fervent intercessor, O father Nicholas.

Theotokion: O Mary Theotokos, Lady of all creation, utterly free my lowly heart from the enemy who shamelessly seeketh to gain dominion over my heart.

ODE VI

Canon of the Apostles

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

As godly disciples of Wisdom Itself, the apostles showed the wisdom of the pagans to be foolishness and destroyed the malice of their sages; and with the light of piety the all-wise ones illumined those lost in ignorance. *Twice*

O Christ Who of old didst wash away the transgression of Peter with his tears, by his supplications wash away the countless offenses of my soul, in Thine immeasurable lovingkindness and great goodness.

O Deliverer, Who of old took pity on the

penitent Ninevites: In Thy lovingkindness, as is Thy wont, have mercy on me for the sake of Thine apostles, and let not the multitude of my transgressions bring torments upon me.

Theotokion: O thou who gavest birth to the Light, enlighten my soul, which hath been darkened by the passions, and with the apostles, prophets and martyrs entreat Him to deliver me from all sin, all harm, and all the malice of the enemy.

Canon of Saint Nicholas

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Thou didst annul the unjust sentence of death and by thy mercy didst save those who were about to die, O father Nicholas, as the fervent helper of those who call upon thee.

Ease thou the ailments of our souls, O most sacred pastor, and stop thou the mouths which open vainly against those who love thee.

Thou didst destroy the bitter pasturage of the ungodliness of Arius with the medicine of thy words, O Nicholas, initiate of the sacred mysteries, and wast the confirmation of the faithful.

Theotokion: O most immaculate one, heal thou my wretched soul, which hath been made incurably sick with the beguilements of life and many sinful circumstances.

ODE VII

Canon of the Apostles

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

The furnace of bitter ungodliness of old did ye quench with the dew of divine preaching, O glorious apostles, crying: Supremely exalted and all-glorious is the God of our fathers!

Rescue me from grievous sin, from torment in hell and pain in Gehenna, O Christ, and save me, I pray Thee, through the entreaties of Thine apostles, O Word.

O disciples of Christ, who drew men forth from the depths of ignorance with the net of the Word, save me who am tempest-tossed and drowning amid countless transgressions.

Theotokion: With the angels, martyrs and apostles entreat thy Son and Lord, O most immaculate one, that thy servants may be saved from all perils and tribulations.

Canon of Saint Nicholas

Irmos: Thou didst bedew the burning furnace, O Savior and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

As the beauty of the Church, O wise Nicholas, deliver me from all the ugliness of the ignominious passions, ever entreating the Benefactor of the whole world, O holy hierarch.

Water the hearts of us all with the showers of thy prayers, O wise Nicholas, that we may offer fruits worthy of repentance, O holy hierarch.

By thy supplications enlighten the minds of us who rise early with faith and glorify God, O thou who by thine entreaties did raze the temple of Artemis.

Theotokion: With faith doth every tongue glorify thee, who art the glory and boast of our race and the guide of those astray, O pure and all-blessed Theotokos.

ODE VIII

Canon of the Apostles

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Coals set aflame by the noetic Fire, the disciples of Christ burned up all the falsehood of idolatry as if they were reeds, and have enlightened the souls of the faithful, who cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages. *Twice*

Enlighten now my soul which hath been darkened by sin, and my heart which through the passions hath been enshrouded in the gloom of dishonor, O apostles of Christ who partake of everlasting light, that I may unceasingly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages.

By the supplications of Thy sacred disciples heal my soul, which hath been wounded by the venomous fangs of the prideful one, O Thou Who accepted wounds in the flesh; and save those who chant: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages.

Theotokion: When thou gavest birth to the Fire without being consumed, thou wast preserved, O all-pure Virgin; wherefore, with the incorporeal choirs and the apostles entreat Him to Whom thou gavest birth, that they may be saved who chant with faith: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages.

Canon of Saint Nicholas

Irmos: Emulating the children who in the furnace received the dew of the Spirit, let us say with faith: Bless the Lord, O ye works of the Lord!

Thy body, redolent of myrrh, which lay in Myra, O most holy Nicholas, poureth forth myrrh upon those who have recourse thereto, and bringeth an end to the infirmities of men.

The Creator and Lord of the world hath shown thee to be a helper of the world; wherefore, thou hast been found to be a ready deliverer for those who now call upon thee in their needs, O Nicholas.

There is no-one who calleth upon thee amid tribulations who doth not quickly receive consolation; wherefore, we pray to thee: Ease all our sicknesses, O Nicholas.

Theotokion: Every tongue hymneth and glorifieth thee, O Virgin Bride of God, for thou gavest birth to the all-hymned God. Him do thou unceasingly beseech, that our souls be saved.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

The Word of God the Father revealed you as sons of the light and the day, for having loved Him, O divine apostles, ye were shown to be beacons for the whole world, dispellers of demons, guides for the lost and firm foundations for the Church.

O ploughs of the Word, who bore His most easy yoke upon your necks, cultivate now my soul, which hath grown hard through the passions, and render it fertile with the seed of repentance.

Through the divine Spirit is the earth sanctified by the divine relics of the right glorious apostles; and the heavenly Church of the first-born is unceasingly made splendid by their spirits. For their sake, O Savior, have pity upon us all.

Theotokion: O most Compassionate and greatly Merciful One, the Virgin who gave Thee birth, and the divine incorporeal choirs, the apostles and prophets, the martyrs and holy hierarchs, and the souls of the righteous, entreat Thee not to inflict upon me the fire prepared for me.

Canon of Saint Nicholas

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

Following the ways of the sacred apostles, thou didst inherit their thrones, as an honorable and holy hierarch, O right glorious Nicholas.

O blessed one, the Creator hath shown thee forth as most great, as a lover of God and a helper in all things for those who fervently call upon thee throughout the world.

With contrite heart we cry to thee, O father Nicholas: Be thou a comfort for us amid tribulations, ever driving griefs away from our souls.

Glory...: The severing of death lieth before thee as an axe lieth before a tree, O my soul. Wherefore, be not slothful but diligent in showing God the fruits of repentance.

Now & ever...: Theotokion: In thy holy arms thou bearest Him Who upholdeth all things. Him do thou beseech, O pure one, that we be saved unharmed by the malefactions of the alien one.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone VII—

O glorious apostles, pillars of the Church, preachers of the Truth, radiant beacons: With the fire of the Spirit ye consumed all deception and illumined the human race with faith. Wherefore, we beseech you: Entreat our Savior and God, that He grant peace to the world and save our souls.

THURSDAY MATINS

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

O apostles of Christ, husbandmen of the Savior, bearing the Cross upon your shoulders as a plough, and having cleared the earth made hard by the deception of idolatry, ye sowed the word of faith. And ye are fittingly honored, O holy apostles of Christ.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Breathing forth one thing only, and looking toward one thing alone, the passion-bearing martyrs, having found the one path of life, which is death for Christ, urged one another on to death. O the wonder! For, snatching up the treasures of torment, they said to each other: If we die not now, we shall die in any case; wherefore, let us do things worthy of life: let us do what needs be done with love of honor, that we may sell what we have and purchase life with death!" Through their supplications, O God, have mercy on us.

Glory..., Now & ever...: Theotokion—

Thou wast ineffably born of the Virgin, O Christ, and hast enlightened those in darkness, who cry: Glory to Thee, O Lord!

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

From the depths of false belief did ye draw flocks of the nations unto the divinely beauteous Faith, O all-wise and glorious apostles, and ye brought them to the noetic banquet as a priceless gift.

Driving the darkness of grievous beguilement away with the light of preaching, O apostles of the Lord, ye manifestly illumined the hearts of the pious; wherefore, we bless you with divine hymns.

Martyricon: While your members were being cut off with the sword, O divine athletes, ye were not cut off from the love of the Deliverer, but hastened to Him. And now ye all live in joy, illumined with heavenly glory.

Glory...: The most malignant corrupter of the human race besetteth me. O omnipotent Trinity, snatch me from his maw by the supplications of Thy preachers, that I may magnify Thine infinite mercy.

Now & ever...: O pure Virgin, thou didst bring forth the Son, bearing mortal flesh of thy pure blood, Who is equally enthroned with the Father, that He might make human nature immortal; wherefore, we all bless thee as is meet.

OCTOECHOS — TONE VII
ON THURSDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

That Thou mightest make man god, Thou becamest man and wast crucified, O all-good Christ. Glory to Thy power!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

When the assembly of the Jews condemned Thee to die on the Cross, O Jesus, the earth quaked and the sun hid its light.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The iniquitous assembly crowned Thee with thorns, O Immortal and holy King, Who cuttest the thorns of deception off at the root.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the all-holy Theotokos, in Tone VII: Spec. Mel.: "Today Judas keepeth vigil..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Beholding her Lamb stretched out upon the Tree, the Virgin, the unblemished ewe-lamb, cried aloud: "Woe is me, O my Child most sweet! What is this strange and all-glorious mystery? How hath the iniquitous assembly lifted Thee up upon a Cross, and given gall for Thee to drink Who fed me with manna?"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

When Thy Virgin Mother beheld Thee nailed by the Jews to the Cross on Golgotha, condemned by an unrighteous verdict, O my Christ, she cried out: "Woe is me, O my Son most beloved! What is this strange sight? How can the senseless children of the Jews nail Thee, the Lord of all, to the Cross?"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O most holy Mistress, we have all come to know thee alone as the one who wast manifest as a virgin even after giving birth. And when thou beheldest Him to Whom thou gavest birth, with His hands nailed to the Tree of His own will, thou didst cry out: "O Longsuffering One, Thou diest of Thine own will, delivering all who hymn Thee from death!"

Glory..., Now & ever...: Stavrotheotokion—

O most holy Virgin Mistress, who gavest birth unto the Lord Who in His lovingkindness was nailed to the Cross, and poureth forth a stream of life upon the world: Entreat Him, that our souls may be saved; for thee alone do we, the faithful, have as a refuge, bulwark and aid. Wherefore, we flee to thy protection.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone VII—

No longer are we forbidden the Tree of life, for we have Thy Cross as our hope. O Lord, glory to Thee!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Suspended upon the Tree, O Immortal One, Thou didst break the snares of the devil. O Lord, glory to Thee!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, who preached the consubstantial Trinity!

Glory..., Now & ever...: Stavrotheotokion—

When the most immaculate one beheld Thee nailed to the Tree of Thine own will, weeping, she hymned Thy dominion.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON THURSDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: To God Who shook Pharaoh off into the Red Sea let us chant a hymn of victory, for He hath been glorified.

Looking toward the impending end of my life, O Mistress, I cry aloud: Grant me the cleansing of mine offenses, O Bride of God.

Hastening to the abyss of Thy beneficence, I cry out: O good Mistress, deliver me from all torment.

Glory...: O Mistress, accept us who flee to thee with faith, and grant us deliverance from perils and tribulations.

Now & ever...: In accordance with the prophecy thou hast restored the fallen tabernacle of Adam, O all-pure one who didst bear God the Savior in thy womb.

Ode III

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

O all-pure one who didst ineffably conceive God the Master, deliver and save me who am beset by the tempest of sin.

With rays of repentance illumine me who am held fast in the night of unseemly offenses, O Maiden, ever granting that I may become a child of the light.

Glory...: O Theotokos who gavest birth to the Bread of heaven, feeding the hearts of the all the faithful, fill thou my starving and passion-plagued soul.

Now & ever...: Acknowledging thy divine birthgiving, I have been made steadfast, O Virgin, and, enriched by thy help, I cry: Holy art Thou, O Lord Who savest our souls!

Ode IV

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Disdain me not, neither put me to shame who earnestly groan and cry out before thee from the depths of my heart, O Mistress.

Utterly consume the thorns which pierce my wretched soul, the lusts of the flesh, O Mistress who gavest birth to the divine Fire.

Glory...: Grant me remission of offenses, O most blessed and pure one, and deliver me from everlasting and terrible torment.

Now & ever...: The Word Who made His abode within thee, O all-pure one, hath transformed my nature, which had fallen through disobedience.

Ode V

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

I have made myself like unto the irrational beasts, utter wretch that I am, serving mine accursed flesh with irrational passions. But do thou, O Theotokos, grant that I may come to my senses.

Have mercy upon me who have sinned more than all men, and who flee to thy fervent protection, O Virgin Theotokos, and rescue me from torments.

Glory...: May those who confess thee to be the Theotokos, O Virgin Mother of God, be vouchsafed to receive through thee the kingdom and sustenance which pass not away.

Now & ever...: O blessed and all-glorious Mother who knewest not man, grant life to my soul, which hath been slain by my sins and hath been buried beneath unrestrained passions.

Ode VI

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

The tempest of sin assaileth me and leadeth me into the corruption of despair, O Virgin; but extend unto me a firm and mighty helping hand.

Pour forth upon me the oil of fervent lovingkindness which is in thee, O Mistress; deliver me from offenses and rescue me from everlasting fire.

Glory...: O Virgin Maiden who hast released Eve from pain by thine all-pure birthgiving, release me also from the pain of the passions which assail my soul and body.

Now & ever...: Thou dost hymn God Who was incarnate of thee, O pure and all-immaculate Virgin Mother; and, gazing upon Him, thou dost lament Him Who was lifted up upon the Cross.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

O pure one, the Fruit of thy womb hath planted the Cross in the ends of the earth and delivered the world from corruption; wherefore, we magnify thee, the all-glorious one.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

The threat of my manifold transgressions hath increased, O pure one, and, deserving condemnation, I fall down and cry unto thee: Before the end grant me cleansing, tears of compunction and correction of my morals.

In that thou hast given birth to the Life of all, O pure and all-pure one, by thy divine works grant life unto me who am in sore distress because of my vile transgressions, and approach the grave in despair.

Glory...: O good Theotokos, delivering from spiritual death those who with faith call upon thine immortal grace, vouchsafe them the kingdom by thine all-pure supplications.

Now & ever...: We glorify the unapproachable birthgiving of the Virgin, whereby we have been delivered from death; wherefore, reborn unto incorruption, we cry: Blessed art Thou, O Lord God of our fathers!

ODE VIII

Irmos: The only unoriginate King of glory, Whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

The furnace of the passions consumeth me, O Virgin, and devoureth me with the fire of lusts; but, anticipating my need, quench it with the dew of thy mercy, imparting coolness unto my soul.

I have defiled my soul and rendered my flesh corrupt through lust, wallowing therein. And I have become a mockery unto men, and an object of ridicule unto the enemy. O Mistress Theotokos, be thou my helper!

Glory...: Beseech God to Whom thou gavest birth, O Virgin, that He send down upon those who honor thee with faith salvation, release from misfortunes, speedy deliverance from grievous ailments, and eternal grace.

Now & ever...: The Lord, Who created Adam according to His image, assumed his substance and abolished the primal curse, hymn ye, O priests, and exalt Him supremely forever!

ODE IX

Irmos: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

O most radiant Virgin Mother and Theotokos, with the light of thy supplications do thou radiantly guide to the fear of God my wretched soul, which hath been grievously benighted by carnal pleasures.

Despairing of salvation because of the multitude of mine offenses, I am at a loss, O most holy Mistress. Send down upon me thy benefactions and mercy.

Glory...: Thy birthgiving, which transcendeth nature, O Theotokos, filleth the angels with wonder and men with awe; for it is ineffable and unapproachable to all. And hymning it, we piously glorify thee.

Now & ever...: Thou hast stripped away my garments of mortality and corruption, O Virgin who for men gavest birth to the incarnate Word, the robe of salvation. Wherefore, we all ever magnify thee.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON FRIDAY MORNING
AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VII—

The Church crieth out to Thee, O Christ God, bowing down before Thee in the pine, cedar and cypress: Grant victories to the faithful for the sake of the Theotokos, and have mercy one us!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O Christ God, Who for my sake endured nailing to the Cross, accept my ready praise, and save me.

Glory..., Now & ever...: Stavrotheotokion—

Protected by the Cross of thy Son, O Virgin, we evade the attacks of the demons; wherefore, hymning thee as is meet, we glorify thee, O unwedded Theotokos.

After the second chanting of the Psalter, these sessional hymns, in Tone VII—

O Christ, Thou didst show the tree of Thy Cross to be more radiant than fire and more powerful than flame, for it consumeth the sins of men and illumineth the hearts of those who hymn Thy voluntary crucifixion. O Christ God, glory to Thee!

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

Ever gazing upon Thy Cross as it is exalted, O Lord, we faithfully hasten with hymns and songs, embracing it with fear and joy. Sanctify Thy servants, and bring peace to Thy world by its appearance, O only greatly Merciful One.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O holy martyrs, ask that we may be given remission of our transgressions, and may be delivered from the torments which await us, and from bitter death, we pray.

Glory..., Now & ever...: Stavrotheotokion—

O pure Ever-virgin Theotokos, beholding thy Son hanging upon the Cross, weeping as a mother thou didst magnify His awesome condescension, O Mistress who knewest not wedlock.

After the third chanting of the Psalter, these sessional hymns, in Tone VII—

Thy precious Cross, O Christ, is the sword and invincible victory of the world, and laying low the invisible foe thereby, we hymn Thee with thanksgiving.

O Thou Who by the tree of the Cross healed Adam's condemnation, heal our broken hearts, and save us.

Glory..., Now & ever...: Stavrotheotokion—

The Fruit of thy womb planted the Cross in the ends of the earth and delivered the world from corruption; wherefore, we magnify thee, O all-glorious one.

Ode I

Canon of the precious and life-creating Cross of the Lord, the acrostic whereof is "On the Tree Christ set at nought the ancient bane", the composition of Joseph, in Tone VII—

Irmos: To God Who shook Pharaoh off into the Red Sea let us chant a hymn of victory, for He hath been glorified.

Uplifted upon the Cross, Christ drew all men to Himself, and cast down the enemy who had laid all low.

From Thy life-bearing side Thou didst pour forth water upon my life, O Master, and as mortal didst slay the enemy.

Martyricon: Bear ye earnest supplication to Christ for us, O passion-bearers, that we all may be delivered from the dread judgment.

Martyricon: O all-wise martyrs, who humbled yourselves for Christ's sake: Cast down the prideful foe with grace divine.

Theotokion: Beholding on the Cross Him Who had shone forth from thee in His all-great lovingkindness, O Mistress, thou didst weep, glorifying Him.

Another canon, of the all-holy Theotokos, in Tone VII—

Irmos: Same as the foregoing.

In giving birth to God in the flesh, O all-pure one, thou didst restore our first father Adam, who had fallen into the corruption of disobedience.

In gladness we cry out to thee with the voice of Gabriel, O pure one: Rejoice, O all-pure one, thou hope of all! Rejoice, O Bride of God!

ODE III

Canon of the Cross

Irmos: My heart hath been established in the Lord; my horn hath been exalted in my God; my mouth hath been enlarged over the enemy; and I have found gladness in Thy salvation.

O Thou Who dost breathe life into me, and art dispassionate in essence, how dost Thou endure suffering? How diest Thou upon the Tree? Great is Thy mercy and long-suffering, O Savior!

Thou wast unjustly uplifted on the Cross between two thieves, O Word, and didst justify him who by faith acknowledged Thee as the Author of all creation Who suffered of His own will.

Martyricon: Enduring the convulsions of their flesh, the severing of their hands and feet, and all their members, the passion-bearers were vouchsafed glory, and pray for us.

Martyricon: Made radiant in God by multifarious torments, ye have now inherited great glory, O wise ones, ever praying for our souls.

Theotokion: By thy maternal supplications grant release from our debts, O pure Virgin who gavest birth to God the Word Who was nailed as a man to the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

In the image of the most holy tabernacle did God foretell thee to the law-giver on the mountain; for thou becamest the habitation of Him Who sanctifieth all.

O Virgin, we have all understood thee to be the holy ground which without seed put forth for us Jesus Christ, the comely Grain Who feedeth those who bless thee with faith and love.

The ways of God Most High were seen in thee, O Virgin, when He ineffably became incarnate; for thou wast the Mother of Him Who reigneth over all.

Pondering thy divine birthgiving, O Virgin, enriched by thine aid, I cry out: Holy art Thou, O Lord, Who saveth our souls!

ODE IV

Canon of the Cross

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Thou wast uplifted upon the Cross like a most comely cluster of grapes, O Master Who lovest mankind, and didst exude the wine of gladness.

Willingly accepting sufferings in Thy flesh, O Master, Thou didst truly calm the greatly painful passions of men.

Martyricon: Shot through with arrows, the passion-bearers wounded the adversary and showed themselves to be physicians of our souls.

Martyricon: The passion-bearers arrayed themselves against the tyrants and, vanquishing them, were crowned with crowns of victory.

Theotokion: O Virgin, without seed thou gavest birth to the Word Who in His goodness destroyed corruption on the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Habbakuk heard of thee, O all-pure one, as the mountain illumined by the overshadowing of the Spirit; for from thee hath God revealed Himself incarnate.

The assembly of the Orthodox is set aright, hymning thee as the most holy Mother of God, and crying out to thee with the angel: "Rejoice!"

Beaten is the face of Nestorius, who did not wish to consider thee the pure Theotokos; for thou didst truly give birth unto God, O all-pure one.

The Bridegroom found thee to be comely and radiant in goodness, O most pure one, and He abode within thee and made thee the Theotokos.

ODE V

Canon of the Cross

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

Uplifted upon the Tree in the flesh, O Master, Thou didst draw all creation out of the pit of evils unto the understanding of Thee, O Thou Who lovest mankind.

Iniquitous men asked to crucify Thee at the place of the skull, O Jesus, Who dost crush the pernicious head of the serpent.

Martyricon: Ye halted the flow of ungodliness with your divine blood, O martyrs, and drowned the tyrant Pharaoh therein.

Martyricon: Their fingernails pitilessly torn away, the passion-bearers rent vain-minded hearts asunder with their rebuke, and have become victors.

Theotokion: God sanctified thy womb and dwelt therein, O holy and pure one; and uplifted upon the Cross, He raised up creation with Himself.

Canon of the Theotokos

Irmos: Same as the foregoing.

Loving thy godly, comely, most sweet and goodly beauty, O Virgin Lady, the Master made His abode within thee.

O Maiden, most holy and splendid portal of grace, who hast illumined the whole world with thy most radiant light: Enlighten those who hymn thee.

Let those who confess thee to be the Theotokos receive through thy light the kingdom and food which pass not away, O Mother, Virgin and Theotokos.

Thou wast shown to be the temple of the Omnipotent One Who seeth all things; for, finding thy womb to be more honorable than the heavens, He dwelt therein, O most pure Theotokos.

ODE VI

Canon of the Cross

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Manifesting Thyself in the lovingkindness of Thy mercy, O Physician of the infirm, by Thy Cross and sufferings Thou didst heal infirm human nature.

By the tree did Adam bring condemnation upon himself of old; but now he hath been justified by the tree of the Cross, gaining access to paradise and receiving delight.

We hymn Thee Who wast crucified in the flesh; we glorify Thee Who wast crowned with thorns and hast crowned men with glory, O all-good King.

Martyricon: Having rejected the pernicious harm of the madness of idolatry, the athletes underwent tortures; and having died with Christ, they now reign.

Martyricon: Neither persecution, nor starvation, nor nakedness, nor tribulation, nor death could in anywise separate the godly passion-bearers from the love of Christ.

Theotokion: Thou didst glorify Him Who became incarnate of thee, and didst weep for Him Who was uplifted upon the Cross, as thou didst gaze upon Him, O Virgin Mother, holy and most immaculate.

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou gavest birth to the only Benefactor as the God-man, Who dwelt among men, O Virgin Theotokos, that He might give life unto men.

Thou gavest birth in two natures to Emmanuel, Who was the perfect Word from the beginning, and now is God incarnate, Who granteth us deliverance.

The word of God described thee beforehand as the ark which received the tablets of the law, O Theotokos, for thou didst receive in thy womb Him Who became incarnate for our sake.

Even the fulsome tongues of the angels are unable to proclaim thy praises, O pure one; but we, taking it up now as servants, offer thee Gabriel's "Rejoice!".

ODE VII

Canon of the Cross

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

Lifting the burden of mine iniquities, Thou wast uplifted on the Cross between the iniquitous, O all-good Lord. Blessed art Thou, the supremely exalted Lord and God of our fathers.

Pierced by the spear in Thy divine side, O Savior, Thou didst set aright the fall of Eve, who was created from Adam's rib; and Thou dost ever command the fiery sword to give me access to paradise.

Martyricon: Like stars affixed to the firmament of the Church, ye illumine creation with the splendor of your sufferings and the effulgence of healings.

Martyricon: The book of life ever offereth the recorded lives of the Lord's martyrs, who diligently preserved the written statutes of God and suffered mightily.

Theotokion: O most holy one, beholding the all-holy Word Who shone forth from thee, lifted up upon the holy Tree and sanctifying mortals, thou didst lament.

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old, thine Offspring saved those who were in the fiery furnace; and now He hath saved us who cry out at His coming which transcendeth recounting: Blessed art Thou, O God of our fathers!

David the ancestor of God describeth thy glory, O most immaculate Virgin, and manifestly prophesieth thee as the Queen of creation, who standeth at the right hand of the God of our fathers.

By the restoration of thy birthgiving thou didst renew the nature of mortals, O pure one; wherefore, we cry to thee: Blessed is the Fruit of thy womb for all ages, O Lady!

In His mercy the second Adam through thee, O all-pure one, called to Him the first Adam, who had been condemned and held fast by death, and who now crieth aloud: Blessed art Thou, Who wast born and hast restored me!

ODE VIII

Canon of the Cross

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

The tree of understanding rendered me mortal; but, having died upon the Tree Thou didst enliven me, O my Christ, and enlighten me to chant: Hymn the Lord, O ye priests, and exalt Him supremely for all ages.

O King, the law-breaking assembly crowned Thee with thorns, Who uprootest the thorns of first-created Adam's disobedience; and they suspended Thee upon the Cross, Who hast delivered all from the abyss of deception.

Upon the Tree mindless men stretched Thee out, Who spread out the heavens with understanding, O Savior, Who healest our sufferings by Thy suffering, and causeth our pain to cease through the pain caused in Thy hands by the nails.

Martyricon: The relics of the martyrs emit the sweet fragrance of miracles for those who approach with undoubting heart, and they ever dispel the fœtor of the passions, and in God impart health unto all.

Theotokion: The ranks of the saints pray to the Master, Who issued forth from thy womb, and on the Cross showed them the path of suffering, O pure one; and they glorify thee as the Queen of all.

Canon of the Theotokos

Irmos: Same as the foregoing.

The unapproachable Master of all, Whom the heavens cannot contain, was contained in thy womb, O Theotokos; wherefore, with love we, the faithful, supremely exalt thee forever.

The Mind Who transcendeth all creation, and upon Whom human nature is unable to gaze, didst thou bear in thine all-pure arms, O Maiden; wherefore, with love we, the faithful, exalt thee supremely for all ages.

Entreat God, Who was born of thee, O Virgin, that upon those who honor thee with faith He send down salvation, release from misfortunes, the speedy cure of grievous ailments, and eternal grace.

Knowing thee to be the splendid temple of the Most High, adorned with divers virtues, O most holy Virgin, we piously hymn and glorify thee for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

When they saw Thee uplifted upon the Cross, O Jesus, almighty King of ages, the sun was darkened, the earth quaked, and the splendor of the veil of the temple was rent asunder.

The iniquitous ran Thy hands and feet through with nails, pierced Thy life-bearing side with a spear, and gave Thee gall and vinegar to drink, O my Christ, Thou true God and delight of all.

Martyricon: They who were broken by all manner of tortures, broke asunder the nets of the author of evil; and having been crowned with victory, the valiant athletes are called blessed.

Martyricon: Through the deposit of their relics the passion-bearers sanctified the whole earth and, cast into the midst of the fire and mystically consumed, they set at nought the vile stench of the sacrifices of the idols.

FRIDAY MATINS

Theotokion: O blessed one, who art holier than the cherubim, and gavest birth in the flesh unto the Word of God, Who was uplifted upon the Cross of His own will: Earnestly pray to Him in behalf of us all.

Canon of the Theotokos

Irmos: Same as the foregoing.

Most perfect humanity was received from thee, O all-pure Maiden, when the Word united Himself to animate flesh and a soul adorned with discourse; wherefore, all of us, the faithful, magnify thee.

Let the foolishness of the rhetors keep silence, but let the clarion of the apostles sound forth, praising thee, O Virgin, with cries of truth, and declaring thee the true Theotokos.

Because of thee mercy was shown to mankind, which was hypostatically united to the true Word, O Virgin, and by God's gift became divine; wherefore, we all ever magnify thee.

The mystery of thy birthgiving was first understood through the visions of the prophets, O Maiden, for for men thou gavest birth to God incarnate, Who delivereth us from perils by thy supplications.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VII—

O Master Who lovest mankind, Who art the Bestower of life, by Thy Cross Thou didst redeem the whole world. O Lord, glory to Thee!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

The Vine of life was nailed to the Cross, and the nations embraced paradise with the thief. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory to Thee!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Celebrating the memorial of Thy holy passion-bearers, O Christ, we hymn Thee, crying out: Glory to Thee, O Lord!

Glory..., Now & ever...: Stavrotheotokion—

When thou didst behold thine own Son upon the Tree of old, O all-pure one, thy heart was wounded by the sword of grief.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Healing the sickness of Adam, which was caused by the counsel of the enemy, when Thou wast uplifted upon the Tree, Thy hands and feet pierced with nails, O King of all, Thou didst endure pain; wherefore, we glorify Thy long-suffering, O Word.

Between two outlaws the assembly of the Jews crucified Thee, O Christ, the only Bestower of the law and Deliverer, Who delivereth the human race from all iniquity; wherefore, we magnify Thee.

Martyricon: Valiantly wearing the wounds of many tortures like beautiful ornaments, the athletes were shown to be the splendid adornment of the Church, ever praying for our souls.

Glory...: O Holy Trinity, from torments deliver Thy faithful servants, who believe in Thee as a single Godhead, unceasingly glorified with piety; and grant us Thine everlasting kingdom.

Now & ever...: Seeing Thee without form or beauty, suspended upon the tree of the Cross in the flesh, O Christ, the most pure Virgin cried out in pain: Woe is me! How have the iniquitous wounded Thee, O my Child?"

OCTOECHOS — TONE VII
ON FRIDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy martyrs, hierarchs and the venerable, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

The martyrs dispelled the darkness of ungodliness, showing forth the light of divine knowledge unto all men.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

With Orthodox teachings as with divine rays did ye enlighten the Church of the Lord, O most wise pastors.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Ever dwelling in trackless wastes, ye broke the nets of the demons, O venerable fathers.

Then three other stichera, of the martyrs, in Tone VII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Savior, when Thou comest to judge the whole world put me not to shame who have committed shameful acts.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, whose preaching was the consubstantial Trinity.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O holy martyrs, who fought the good fight and received crowns: Pray unto the Lord, that our souls be saved.

Glory..., Now & ever...: Dogmatic theotokion—

Thou hast been known to have become a Mother in supernatural manner, O Theotokos, and hast remained a virgin in manner past recounting and understanding; and no tongue can describe the wonder of thy birthgiving. For as thy conceiving is all-glorious, so is the manner of thy birthgiving beyond comprehension; for where God so willeth, the order of nature is over-ruled. Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: Pray thou that our souls be saved!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the holy martyrs, in Tone VII—

Caring nought for all the things of earth, O holy martyrs, and having manfully preached Christ at the tribunal, ye received from Him rewards for your torments; but as ye have boldness, beseech Him, as the almighty God, that He save the souls of us who flee to you, we pray.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

O most praised martyrs, spiritual lambs, reason-endowed holocausts, acceptable sacrifices well-pleasing to God: the earth did not hide thee, but heaven received thee, and ye are become communicants with the angels. With them entreat our Savior and God, we pray you, that He grant peace to the world and save our souls.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Nekrosimon: O Thou Who in the beginning didst make man in Thine image and according to Thy likeness, in paradise Thou didst appoint him to exercise dominion over Thy creatures; but, led astray by the malice of the devil, he partook of the fruit, breaking Thy commandment. Wherefore, Thou didst condemn him to return to the earth from whence he had been taken, O Lord, and to beg for repose.

Nekrosimon: O our Savior, grant rest to our brethren whom Thou hast removed from transitory things, and who cry: Glory to Thee, O Lord!

Glory..., Now & ever...: Theotokion—

O thou who alone didst receive the uncontainable Word of God, and gavest birth to Him incarnate: Pray that our souls be saved.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

O Mistress Theotokos, from misfortunes, from sorrows and falls, from everlasting fire and torment, deliver those who place their trust in thee and have recourse unto thee.

With the dew of thy loving-kindness, O pure Virgin, quench thou the flame of my falls, lest I come under the trial of all condemnation and everlasting fire.

Glory...: O Virgin, rain down the drops of thy loving-kindness upon me who am ever withered up by the burning heat of lusts, that I may unceasingly glorify our God and Savior Who was born of thee.

Now & ever...: With the water of thy supplication, O Virgin, give drink to my soul, which is burning up with the heat of grief, that I may offer the fruits of divine gladness unto Him Who was born of thee.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Thee do I entreat, O Virgin: Grant to my soul salvation, purification and abundant grace, in that thou art mighty and good; and as thou art the Maiden who loveth mankind, vouchsafe unto us life incorruptible.

O pure Virgin who gavest birth to the Creator, thou true salvation and intercession for the world: From misfortunes, the perils of life and eternal damnation deliver those who hymn thee with faith.

Glory...: We earnestly entreat thy compassion, O Maiden: Disdain not thy lowly servants, but, as thou art good, look upon us with thy merciful eye, and deliver us from the constant tyranny of the devil.

Now & ever...: Overcome am I by an excess of grief, O Virgin. All my strength hath grown weak, and I lie outstretched upon the ground. Yet I cry to thee from the depths of my soul: Raise me up again, and strengthen me by thy consolation.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

O Mother of God, deliver me from corruption and the tyranny of the wicked serpent who ever assaileth me and trippeth the steps I make toward God.

O noetic portal of Life, open unto me the portals of repentance, for, wretch that I am, I have now drawn nigh unto the gates of despair through my manifold offenses.

Glory...: Shaking off the mire of the passions and lusts well, O all-holy one, in thy loving-kindness show me forth as pure, and clothe me in the vesture of radiant grace.

Now & ever...: Having washed away the defilement of my soul and the impurity of my body with thy right acceptable supplications, O pure one, set me forth as pure, that I may ever hymn and glorify thee.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

O most immaculate Virgin, entreat the all-good Word, that we be saved; for thee have we acquired as an ally and a mighty aid in need.

O pure one, abandon me not to the enemy who greatly seek my destruction because of my sins, but rescue me from their harm in thy loving-kindness.

Glory...: Knowing Thee to be the God and Creator of all, O Christ, we have placed all our hope of salvation upon Thee, Who becamest man for our sake.

Now & ever...: Rejoice, O pure one, thou cloud pouring forth the Water of life! Rejoice, O Virgin, thou confirmation of the martyrs and apostles! Rejoice, O all-immaculate one, thou glorification of honor!

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The majesty and beauty of comeliness which I acquired through baptism, O Mistress, I have lost by committing unseemly deeds. But by thy fervent intercession grant it to those who honor thee.

Deliver me from suffering, from violent assault and grief, O Theotokos, granting me thy consolation; for I, thy servant, have none other helper than thee, O most immaculate one.

Glory...: O all-immaculate one who gavest birth to the Deliverer, Benefactor and Savior, thou art possessed of might, and canst do whatsoever thou desirest. Wherefore, we, thy servants, beseech thee: Deliver us from the turmoil of the passions.

Now & ever...: Enlightened of old by the Spirit, the Prophet Isaiah beheld thee as the light cloud whereon the Lord of glory sat. And He hath come and cast down all the graven images of Egypt, O all-pure Virgin Mother.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

From everlasting fire deliver those who worship thine Offspring; for Christ hath shown thee to be a helper for us who hymn thee.

ODE VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

A multitude of sins surround me and drag me down into the corruption of perdition and despair, O Theotokos; but anticipate my need, and grant me saving aid.

Deliver me from all the malice of the enemy, from temptations and tribulation, O all-pure one, and preserve my soul in peace and tranquility, that, rejoicing I may hymn thy power.

Glory...: Foreseeing condemnation for my wicked deeds, wretch that I am, I cry out to thee from the depths of my heart: O all-pure Mistress, be thou my help, and save me!

Now & ever...: With the martyrs, the angels and the apostles beseech thy Son and Lord, O most immaculate one, that He save thy servants from perils, misfortunes and griefs.

ODE VIII

Irmos: Emulating the children in the furnace who received the dew of the Spirit, we say with faith: Bless the Lord, O ye works of the Lord!

O all-holy Virgin, be thou a help unto me who flee to thee and cry out with faith: Have mercy, O pure one, and before the end grant me cleansing of offenses. At the hour of mine end grant me salvation, and after my repose give me rest.

Abject terror assaileth me when I consider the terrible testing, the impartial Judge, and the never-ending torments prepared for those who have done evil deeds, such as I have truly committed, wretch that I am. O Mistress of the world, be thou my salvation!

Glory...: O pure Theotokos, thou champion of the faithful and cleansing of sinners, thou wellspring of all good and bestower of good things, who art the cause of salvation for mortals: Heal the pangs of my soul, and pour forth everlasting grace, glory and gladness.

Now & ever...: O all-pure one, thou gift given by us to the Master as an element of nature: Accept our entreaties as beautiful gifts, rendering unto us thy help, that we may unceasingly hymn the One Who was born of thee and exalt Him supremely forever.

FRIDAY COMPLINE

ODE IX

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

I have now fled to thy protection, O Virgin. Save me who am bestormed by a multitude of transgressions and am perishing, O thou who gavest birth to the Savior and Creator, and deliver me from eternal damnation.

O pure one, in our behalf entreat the Creator, God and Lord Who became incarnate of Thine all-pure blood, that by thy lovingkindness He may take pity upon a despairing people.

Glory...: By thy fervent mediation before God deliver me from the unquenchable fire, from the outermost darkness and everlasting weeping, even though I am worthy of condemnation, O all-holy and pure Theotokos.

Now & ever...: Preserved by grace under thy protection, O Theotokos, I am not consumed by the assaults of the adverse foe; wherefore, I hymn, magnify and do homage unto thee as my divine confirmation and foundation.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone VII—

Make entreaty, O saints, that we be granted remission of our transgressions, and may be delivered from the evils which await us, and from bitter death, we pray.

Stichos: Wondrous is God in His saints, the God of Israel.

Struggling on earth, Thy saints trampled the enemy underfoot and abolished the falsehood of the idols, O Lord; wherefore, they have received crowns from Thee, the Master Who loveth mankind, the merciful God, Who granteth great mercy to the world.

Glory..., Now & ever...: Theotokion—

Out of the pit and depths of transgressions lead us up who trust in thee as the treasury of our salvation, O most hymned one; for, having given birth to our salvation, thou didst save those guilty of sin. Thou wast virgin before giving birth, virgin during birth, and remainest a virgin after birthgiving.

After the second chanting of the Psalter, these sessional hymns, in Tone VII—

Rejoice, O ye righteous, and let the heavens be glad! For, struggling on the earth, the martyrs trampled the enemy underfoot and abolished the falsehood of the idols. Let the Church leap up, celebrating with hymns of victory to Christ God, the Judge of the contest, the one Granter of victory, Who giveth great mercy to the world.

Stichos: Wondrous is God in His saints, the God of Israel.

Having armed themselves with the power of Thy Cross, O Lord, Thy martyrs vanquished the enemy and put to shame the falsehood of the idols; wherefore, chanting with the angels they cry out a hymn of victory, glorifying Thee, O Christ. By their supplications grant cleansing and great mercy to our souls.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Nekrosimon: In the land of the living and the habitations of Thy righteous do Thou number the souls of those whose memory we keep, O Thou Who lovest mankind; and if any of them have sinned in this life, forgive them, granting great mercy to the world, in that Thou art the merciful God Who is readily propitiated.

Glory..., Now & ever...: Theotokion—

O most immaculate Maiden who knewest not wedlock, with the prophets, holy hierarchs and martyrs ever entreat our God, Who became incarnate of thy blood, that our souls be saved.

ODE I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "With choirs I, Joseph, hymn the pastors and martyrs", in Tone VII—

Irmos: In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

The choir of true martyrs overcame all the deceptions of the enemy, and it danceth, rejoicing before the face of Him Who created them.

The holy hierarchs of Christ, and all the venerable who struggled in asceticism, have through grace been vouchsafed everlasting food.

Through the supplications of the prophets and the venerable, and of the sacred women, deliver us, O Christ, from all wrath, and save our souls.

Nekrosimon: O Word Who fashioned me of the earth, Thou didst command that I return to the earth. Grant rest unto those whom Thou hast taken to Thyself.

Theotokion: O all-pure Mother who gavest birth to the all-holy Word of God: Sanctify all who glorify thee with love.

Another canon, of the departed, we chant when there is no Menaion, the acrostic whereof is "The seventh rule, being the same form", the composition of Theophanes, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Resplendent in piety, O martyrs, ye offered yourselves unto Christ as comeliness adorned with all forms of the virtues and a divine offering splendid in divers beauties.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Vouchsafe that Thy departed servants may receive a ray of the unapproachable effulgence of the threefold Sun, O greatly merciful Lord, from whence all pain, grief and sighing are fled.

Glory...: As the hypostatic Light, O Christ Bestower of light, Thou didst raise up human nature, which was condemned to death; wherefore, in that Thou alone art compassionate, grant rest to those who have fallen asleep in Thee.

Theotokion: The fall of our first mother didst thou set aright, O all-pure one who gavest birth to the Lord and Word Who raised her up from the dead, and Who by His divine authority breathed life into those in the graves.

ODE III

Canon of All Saints

Irmos: O Thou Who lovest mankind, Who established the heavens and made firm the foundation of the earth upon many waters: Establish Thou my mind in Thy will.

Crushed by stones and cast into pits, ye broke all the power of the deceiver, and remained unbroken in mind, O martyrs.

Illumining the faithful with the radiance of divine teachings and beams of the virtues, O all-wise hierarchs, ye dispelled all the gloom of heresies.

Having died to the world, Thy righteous ones, O Word, have truly inherited the life of heaven. For their sake, O Compassionate One, have pity on us all.

Nekrosimon: We all pray to the good Master for those who have departed in faith and hope, that He have mercy on them at the hour of judgment.

Theotokion: Without leaving the bosom of the Father, the Word showed Himself to be a babe held, O all-pure one, in Thy bosom, He Who is without beginning receiving a beginning from thee.

Canon of the Departed

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: Establish me now upon the immovable rock of the confession of Thee.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Manfully did the choirs of the martyrs display the mighty endurance of youth; for they bore the assault of stripes and the wounds of tortures, desiring Thine incorrupt glory and beauty, O Savior.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Into Thine eternal life accept Thou the souls of those who have fallen asleep in hope, O Merciful One; and cause them to dwell in the divine bosom of the godly Abraham, and number them with the blessed Lazarus, O Master.

Glory...: O compassionate Savior, Who camest down from the heavens to save the human race: In Thy lovingkindness vouchsafe that those who have departed in piety have delight in Thine immaterial light and Thy divine glory and joy.

Theotokion: The laws of nature were set at nought in thee when thou didst conceive the unapproachable Word, O pure one; and the law of God hath been given to us, by the grace of divine love granting remission to all who are driven to despair by transgressions.

ODE IV

Canon of All Saints

Irmos: Assuring us of Thine advent in the flesh, O Christ, the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

Strengthened by love for the Lord, the martyrs rendered the power of the enemy impotent; wherefore, they are called blessed.

As sheep and lambs of the Shepherd, O blessed hierarchs, ye headed the flock of the Word with divine grace.

As stars of great radiance, O our venerable fathers, ye illumined the fullness of the faithful with the brilliance of virtue.

The one company of mighty women and the assembly of the holy prophets have received heavenly goodness.

Theotokion: Entreat the Son to Whom thou gavest birth, O most hymned one, that thy servants may be delivered from all temptations and tribulations.

Canon of the Departed

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Patiently did the martyrs endure the pangs of suffering, O Christ, and they were crowned with wreaths of Thy righteousness, and glorify Thy power.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Vouchsafe Thy supernatural radiance unto those who have departed in piety, when Thou shalt come with Thine angels in Thy glory, O most Compassionate and greatly Merciful One.

Glory...: O Good One Who lovest mankind, vouchsafe that those who have departed before and glorify Thee may delight in the thrice-radiant splendor and the single effulgence of the Godhead.

Theotokion: Without leaving the bosom of the Father, Christ made His abode within thy bosom, O Virgin, and hath delivered from death those who bless thee, O Mother of God who alone art most hymned.

ODE V

Canon of All Saints

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

Indifferent to wounds of the flesh, O mighty athletes, by your divine wounds ye heal the wounds and passions of all.

Ye received the authority to bind and loose on earth, O holy hierarchs of Christ; wherefore, ye have broken the unbreakable bonds of our sins.

The choirs of ascetics, prophets, the righteous, and the honorable women, having united themselves to God with a pure mind, dance in constant chorus, rejoicing.

Nekrosimon: In that Thou alone art greatly merciful, O Christ Who lovest mankind, make those who have departed this life in faith inhabitants of paradise.

Theotokion: Having shown thyself to be an indestructible chamber for God, O most holy Virgin, entreat Him to make me an inhabitant of His noetic bridal-chamber.

Canon of the Departed

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Splendidly arrayed in life-bearing mortality woven of your torments,

O most praised martyrs, ask divine rest for the souls that have departed before us.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Savior Who pourest forth compassion from Thine inexhaustible treasuries, be Thou well-pleased that the souls which Thou hast taken to Thyself may dwell with Thy firstborn in the mansions of heaven.

Glory...: Be Thou well-pleased, O Christ our Savior, that Thy servants, who have put off their burdens, broken their bonds and passed over to the life on high, may delight in the splendors of Thy saints.

Theotokion: O Mistress, Mother of God, grant me the remission of mine offenses, and give me forgiveness of my sins, O most immaculate one who for the world gavest birth to hypostatic Life.

ODE VI

Canon of All Saints

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Uplifted to God in your sufferings, O most glorious soldiers, ye cast down the uprisings of the enemy and have become citizens of heaven.

Dispelling the winter of heresies, the true hierarchs of Christ led a multitude of the pious into the springtime of Truth.

By Thy might were the multitude of the venerable, the prophets and holy women justified, O Christ; and they delight in never-waning light.

Nekrosimon: Thou hast taken to Thyself Thy servants from ages past, O Compassionate One. Vouchsafe that they may share in everlasting gladness and true life.

Theotokion: Sanctify thy servants, O most holy Virgin Who gavest birth in the flesh to the all-holy Word, Whom every creature hymneth.

Canon of the Departed

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The choir of the martyrs, who mightily endured nearly unbearable pains, hath inherited delight devoid of pain, receiving crowns of righteousness from the life-bearing right hand of God.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

The foregoing is repeated.

Glory...: In that Thou art God immortal, O Merciful One, Thy servants who have fallen asleep before us do Thou number with the righteous, where are the choirs of the saints, the splendor of the venerable and the enjoyment of life everlasting.

Theotokion: He Who of His divine will and creative power created all things out of nothingness, issued forth from thy womb, O pure one, and enlightened those in the darkness of death with the effulgence of the Godhead.

ODE VII

Canon of All Saints

Irmos: In the Chaldæan furnace, the children of Abraham danced with the Angel, saying: Blessed art Thou, O God of our fathers!

With the flow of their blood the passion-bearers quenched the flame of ungodliness, chanting: O God of our fathers, blessed art Thou!

We praise the hierarchs, who were enlighteners of the world, chanting: O God of our fathers, blessed art Thou!

With hymns let the holy assembly of the prophets and venerable be honored, chanting: O God of our fathers, blessed art Thou!

Nekrosimon: From Gehenna deliver Thy faithful servants whom Thou hast taken to Thyself, O compassionate Christ, and who cry out: O God of our fathers, blessed art Thou!

Theotokion: We hymn the Theotokos as more honorable than the angels, crying: O God of our fathers, blessed art Thou!

Canon of the Departed

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

Stichos: Wondrous is God in His saints, the God of Israel.

Crowned, the choirs of the martyrs manifestly and noetically surround Christ the King with the angelic choirs, crying: Blessed art Thou, O God of our fathers!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Compassionate Savior, Who hast the power of life and death: Vouchsafe divine food unto those who have departed with faith in Thee, and who cry out: Blessed art Thou, O God of our fathers!

Glory...: Illumining them with the light of immaterial effulgence, O Christ, cause the souls Thou hast taken to Thyself to dwell in the mansions of heaven, that they may glorify Thee unceasingly with those who have been pleasing unto Thee.

Theotokion: Christ was ineffably begotten — first of the Father without mother, and now of thee, O Virgin, without father — and He clothed Himself in flesh for our sake. O all-pure one, blessed is the Fruit of thy womb!

ODE VIII

Canon of All Saints

Irmos: Emulating the children who in the furnace received the dew of the Spirit, let us say with faith: Bless the Lord, O ye works of the Lord!

Ye demolished the temples of the idols, O most glorious passion-bearers, and made yourselves temples of the Spirit, bravely finishing your race.

Ye were shown to be like fragrant flowers, O holy hierarchs, gladdening the souls of the faithful with the understanding of piety; wherefore, ye are called blessed, as is meet.

Traversing the whole earth, O venerable ones, ye became divine sojourners and prophets, observing heavenly delight and ever-abiding glory.

Nekrosimon: O Word, Lord of the living and the dead, reckon among the choirs of all the saved Thy servants who have departed with faith, for Thou alone lovest mankind.

Theotokion: The company of all the women who with fasting and asceticism have sought the Lord, offereth unceasing entreaty before thy divine face, O all-pure one.

Canon of the Departed

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

Stichos: Wondrous is God in His saints, the God of Israel.

Looking toward the heavenly glory of the coming of Christ, the martyrs disdained earthly glory, piously hymning Him as King for all ages.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Grant a heavenly dwelling to those who have fallen asleep in hope of life, O Thou Who hast destroyed their earthly temples, and give them rest in the habitations of the righteous, for all ages.

Glory...: O Thou Who as God giveth resurrection to the dead, and with Whom is the fountain of life: With nurturing floods do Thou water those who have fallen asleep before us, for all ages, in that Thou alone art good.

Theotokion: Ineffably receiving the unapproachable Light in thy womb, O Virgin Theotokos, thou didst enlighten those in the darkness of life, that they might piously hymn Christ Who ineffably issued forth from thee.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

Through the supplications of the sacred martyrs, prophets and the righteous who lived virtuously in ages past, have mercy on our souls, O Christ.

Shown to be ministers of the Master, O initiates of the sacred mysteries, ye have joined yourselves to the heavenly servants. With them offer entreaties for us.

With the women who finished the good race let us honor the holy choirs of the ascetics, that through their supplications we may receive sanctity.

Nekrosimon: Vouchsafe that the departed who served Thee in Orthodox manner may partake of the glory which the choirs of all the saints were vouchsafed, O Christ.

Theotokion: Sin-loving, I tremble before the dread judgment of Him Who was born of thee, O pure one. But preserve me uncondemned thereat, O good one.

Canon of the Departed

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The valiant martyrs manifestly enlighten the world, as pillars of faith, and an unshakable fortress and bulwark of piety for the Churches. And we, the faithful, bless them as is meet.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

From everlasting fire deliver those who have departed from us, O Master, tearing asunder the record of their sins with the spear which pierced Thy side; and as Thou alone lovest mankind, vouchsafe them the splendors of the saints.

Glory...: As the good God Who in Thine essence loveth mankind, as One Merciful and Compassionate, Who art the inexhaustible treasury of immortal life, O Savior: Vouchsafe Thine incorrupt delights unto those who with faith have fallen asleep before us.

Theotokion: The shadows of the law and the indistinct images of times past have passed away, for Christ became the fulfillment of the law and the prophets. Hymning Him in two natures, we bless thee, the pure Ever-virgin.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone VII—

Celebrating the memorial of Thy passion-bearers, O Christ, we chant, crying aloud: Glory to Thee, O Lord!

Rejoicing in the midst of the tribunal of the lawless, the passion-bearers cried out, O Christ: Glory to Thee, O Lord!

Breathing forth one thing, and looking toward one thing, the passion-bearing martyrs, having found the one path of life, which is death for Christ, urged one another on to death. O the wonder! For, snatching up the treasures of torment, they said to each other: "If we die not now, we shall die in any case; wherefore, let us do things worthy of life: let us do what needs be done with love of honor, that we may sell what we have and buy life with death!" Through their supplications, O God, have mercy on us.

Nekrosimon: O Merciful One, Who lovest mankind, in the land of Thy righteous do Thou number those who in faith have passed over to thee from ages past.

Glory..., Now & ever...: Theotokion—

With the apostles and martyrs pray thou, O Virgin, that those who have passed away may find great mercy at the judgment.

Apostícha stichera of the departed, in Tone VII: Spec. Mel.: "Caring nought for all the things of earth ..."—

Thou wast seen dead upon the Cross and wast laid as one dead in the tomb, O only Immortal One, delivering mortal men from mortality and corruption. As Thou art an inexhaustible Abyss of lovingkindness and Source of goodness, grant rest to Thy servants who have departed from us.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

O Good One, vouchsafe that those who have passed over unto Thee may be enlightened with Thine incorrupt beauty, and may delight in Thy comeliness and the rays of Thy divine light, joining chorus amid the effulgence of heaven with the angels, around Thee, the Master, King and Lord of glory.

Stichos: Their souls shall dwell amid good things.

As God, the inexhaustible majesty of divine gifts, as the abundant treasury of rich goodness, cause those who have passed over to Thee to dwell in the lands of Thine elect, in a place of rest, in the house of Thy glory, in the sustenance of paradise, in Thy virginal chamber, in that Thou art full of lovingkindness.

Glory..., Now & ever...: Theotokion—

Thou gavest birth in the flesh to the Deliverer, the Fullness of the law, for before Him there was no justification for those under the law; but Christ was crucified for our sake, and hath justified us. Wherefore, as thou hast a mother's boldness, entreat Thy compassionate Son, that He grant peace to the souls of those who have passed away from us in piety, O most hymned one.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Having finished the good struggle and kept the faith, ye received from God crowns of incorruption, and were vouchsafed His glory, O most lauded martyrs, inhabitants of heaven with the angels.

Let the assemblies of the sacred ministers and prophets, and let praise be given the company of honorable women be praised, for they dwell now in joy in the mansions of the firstborn and abide with the incorporeal hosts.

Number those whom Thou hast taken from us in the mansions of the saints, O Word of God, overlooking the offenses of their souls committed on earth, in knowledge and in ignorance; and take pity upon Thy servants.

Glory...: Dying in Thee, O Holy Trinity, Thy servants come to Thee to be delivered from dreadful torments, and to receive, forgiven, the good things of Thy holy glory at the hour of judgment.

Now & ever...: The Effulgence of the Father made His abode within thy womb, O most holy and pure one, and those who were beguiled by the evil counsel of the enemy and fell into corruption did He restore again.

THE END OF TONE VII